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MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

CONVENED AT

BEAULAH MEETING HOUSE,

SAMPSON COUNTY, N. C.

On Friday, October 26, 1827.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1828.

Wake Forest College Library

MINUTES.

1. The Introductory Sermon was delivered by Elder Gornto,—text, Matthew, chap. 28, verses 19 and 20, "Go ye therefore and teach all nations," &c.

2. The Delegates assembled. The Clerk called the list of Churches; a majority answered by delegation. Then proceeded to open the session. Prayer by Brother Swinson.

3. Chose Brother James Mathis Moderator, Brother Morris Clerk, and Brother H. Swinson Assistant.

4. Read the Constitution and Decorum, which had been drawn up by the Clerk, and appointed a committee for their revision, consisting of the Clerk and Brethren Graham and E. Herring.

5. Appointed a Committee of Finance, and proceeded to read the Church Letters, and made the following statement:

COUNTIES AND CHURCHES.	DELEGATES.	Baptised.	Rec. by let'r.	Dismissed.	Restored.	Excluded.	Dead.	Number.	A. Fund.
									$ C
Duplin County.									
Bear Marsh,	Allen Morris, H. Swinson,	6		1				51	1 10
Limestone,	W. A. Houston, J. Smith,			3		1		22	60
Muddy Creek,	Benjamin Padget, J. Gough,	1				1	1	49	1 50
Nahunga,	E. Lee, Absalom Best,	2	1				1	21	1 00
Island Creek,	James Carroll, John Wilkinson,	3	2	2			3	52	1 15
Meadow M. H.	F. Picket, N. James,						2	20	1 00
Concord,	G. Sloan, S. Graham,			3			3	21	2 50
Sampson.									
Cohery,	James Mathis, C. Butler,								
Beaulah,	John Ingram, V. Vann,			2			2	20	75
Brown's M. H.	R. Brown, J. Stephens,	5	4	2		2	12	47	1 10
New Hope,	S. Boon, S. Johnson,		3	2			1	18	50
Lisbon,	Gabriel Herring,		2					13	75
Onslow.									
South West,	Dennis Aman, G. Gray,	1		2	1	6	1	51	2 00
Yeop's M. H.	J. Gornto, C. Hardison,	2					1	76	2 00
Chapel Run,									
New Hanover.									
Bull Tail,	E. Herring, David Wells,	3	1	2			2	70	3 00
Riley's Creek,	W. H. Vann,		2	2			1	37	1 50
Wilmington,									
Maple Hill,									

6. The Moderator invited Corresponding Brethren to take seats, on which appeared Brethren James McDaniel, from the Cape Fear, Williams, from the Raleigh, and Moye, from the Neuse Associations, bearing letters certifying their delegation. Adjourned till Saturday, 10 o'clock. Prayer by Brother Moye.

SATURDAY MORNING.

7. Met. Prayer by Brother James McDaniel. The committee to revise the Constitution and Decorum, reported that said instruments appear to embrace the subjects designed; yet the Clerk is at liberty to make any small correction, which may, on a further review, appear necessary.

8. Agreed to print with these minutes, these instruments, omitting a Circular for the present year; meantime appointing Brother Jesse Rogers to furnish one for our next session, either that already prepared or a new production.

9. Resolved to print 300 copies of the Minutes for distribution.

10. Agreed to correspond by letter and packet, with the Cape Fear, Raleigh and Neuse Associations. Appointed Brother Fennell to write to the Cape Fear, Brother Swinson to the Raleigh, and Brother Morris to the Neuse Associations.

11. Agreed that next Goshen Association convene in Onslow county, South West M. H. on Friday before the first Sunday in October 1828. Brother Morris to preach the Introductory; in case of failure, Brother Fennell. Recommended that the subject be as much as possible appropriate to the occasion.

12. Agreed to set apart the Friday before the 2d Sabbath in March next, as a day of special humiliation and prayer to God, for the divine blessing to descend on the Churches. Also, recommended prayer meetings to be observed monthly throughout this Association.

13. The Clerk is directed to send annually, a copy of our Minutes to Noah Davis, Agent of the Baptist Tract Society in Philadelphia, for the information of said Society relative to our numbers, local situation, &c.

14. Appointed to occupy the Stage on Sunday, Brethren James McDaniel, George Fennell, and H. Swinson.

15. Resolved, that this Association entertain a grateful remembrance of the hospitality and kindness of the neighborhood during the session.

16. The Committee of Finance gave in the following report, which was accepted.

Received from the Churches this year,	$21 85
Remaining in Fund,	10 00
	$31 85

Note. It may be observed, that on the division of the Cape Fear Association in 1826, a calculation was made, relative to the probable cost for the then present year, and payment made in advance; hence, this report varies in form from the usual mode.

17. Adjourned to time and place appointed. Prayer by Bro. Fennell.

SABBATH MORNING.

The Brethren appointed to the Stage met a numerous assembly, and proceeded to preach from the following subjects, viz: H. Swinson, on, "Sir, we would see Jesus"—John 12th ch. 21st verse. G. Fennell, on, "And it shall come to pass in that day that the great trumpet shall be blown," &c.—Isaiah, 27th ch. 13th verse. And James McDaniel, on, "A prophet shall the Lord your God raise up unto you," &c.—Acts 3d ch. 22d verse.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

CONSTITUTION.

The combination of Churches, formerly known by the name of "The Cape Fear Baptist Association," having cordially agreed on a division, as stated in our Minutes of 1826, We, the eastern and northern section, called the "Goshen Baptist Association," agree to be governed by the following Constitution:

Article 1. This Association shall be composed of adequate brethren, chosen and delegated from their respective Churches, bearing Letters certifying their delegation, with the state of the Church to which they belong, relative to the number baptised, received by letter, restored, excluded, dead, and number in fellowship. Delegates thus convened shall be entitled to a seat, voice, and vote, in all matters coming under notice during the session. No one Church shall send more than three Delegates.

Article 2. When the Association shall have assembled, the members or Delegates shall elect from among themselves a Moderator and Clerk, who shall serve during the then present session.

Article 3. When a query is handed in, it shall be read by the Clerk first, and before it comes into general discussion, it must be received by a majority of the session.

Article 4. All motions made and seconded may come under consideration, except withdrawn by those who make them.

Article 5. Before the Association adjourns, the Minutes (if required) shall be read and corrected.

Article 6. This Association shall have power,

1. To encourage and promote union and concord among the Churches within her limits.

2. To give advice and counsel, in all matters of difficulty and distress which may exist or originate in any of the Churches within her bounds. But has no dictatorial authority over Churches or individual members.

3. To admit Churches newly constituted, into union, which may apply for membership by letter and delegates, appearing orthodox and orderly.

4. To inquire into the cause why any Church fails to represent herself in the Association, and remove difficulties, when practicable.

5. To recommend and adopt any efficient measures for the promotion of religious light and knowledge, for the spread of the Gospel, and increase of evangelical piety.

6. To appoint Committees, send Messengers on Gospel errands, whether to Churches or Sister Associations; or otherwise to enlist brethren to serve the cause of Christ and his Church.

7. To keep a regular fund to defray the expenses which may be incurred in the service of the Churches as connected with our union.

8. To alter or amend this Constitution at any future session, by the advice of a majority of members belonging to our Association.

9. This Association shall have power to adjourn from year to year, to such time and place as may appear most prudent, and convenient for the Churches.

10. At the close of the session, the Moderator and Clerk shall subscribe their names, (as officers,) to the Minutes, Circular Letter, &c. in behalf of the whole body.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

DECORUM.

1. After the Introductory Discourse is delivered, the Ministers and Delegates shall convene for business, when the former Clerk or his Assistant shall call the list of Churches. If a majority answer by delegation, proceed

1. To appoint a Committee of Arrangements, whose duty during the session shall be prudently to superintend the entertainment of the congregation about the Stage, relative to those who occupy it, and other matters of a similar character.

2. Choose a Moderator and Clerk, in any way which may seem most prudent and expeditious. The Moderator shall personally, or by the assistance of some brother on whom he may call, open the business, by acts of divine worship. The Clerk shall minute the proceedings, together with the introductory text, Minister who preached, &c.

3. A committee shall be selected to take charge of the contributions sent up by the Churches, settle with the Clerk, &c.

4. The Moderator shall now invite visiting Ministers, Messengers, and Brethren, to take seats and join in the common interests and business of the session. Messengers shall be welcomed by the right hand of fellowship, by the officiating Moderator.

5. The Church Letters shall be read, also Corresponding Letters, with the Circular, and other documents relative to the business of the Association.

6. Queries may now be handed in, and any other matters attended to which may appear conducive to the common good of Zion and the glory of God.

7. In all affairs of discussion and business, it shall be the duty of the Moderator to support order by observing the following part of this Decorum, viz:

1. One person only shall occupy the floor at the same time, having arose and addressed the Moderator.

2. The person speaking shall not be interrupted during his speech, except deemed proper by the Moderator.

3. He shall adhere to the subject, and not wander on matters having little or no connection with the point under consideration.

4. No person shall speak more than three times to any one subject, without liberty from the Association.

5. No member shall address another in other terms than the title of brother.

6. No member of this Association shall abruptly withdraw, or absent himself without liberty of said body.

7. The names of Delegates may be called every morning, or the list of Churches previous to business, if thought necessary.

8. In the discussion of queries, and all other subjects, the Moderator shall be the last to speak, and may then give his light, if he should choose. In cases where votes are on a tie, his shall be the casting or decisive vote.

9. Such as willingly and knowingly break through this Decorum, may be reproved by the Moderator, in a pointed yet brotherly manner.

10. The Moderator shall personally, or by some brother on whom he shall call, close the business of each day by solemn acts of devotion, addressed to the great master of associated assemblies.

26*th October*, 1827.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

SOUTH WEST MEETING HOUSE,

ONSLOW COUNTY, N. C.

Friday, 3d October,

1828.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1829.

MINUTES.

1. The Introductory was preached by Elder Morris, from Songs of Solomon, chap. 8, verse 5. Then opened the Session by prayer.

2. Elected Officers, viz: James Mathis Moderator, Allen Morris Clerk, and Henry Swinson Assistant.

3. Appointed a Committee of Finance, consisting of Brethren Gibson Sloan and John Stephens.

4. The Moderator enquired for Messengers, if any from Sister Associations. None were present. Then proceeded to read the Church Letters, and take the following Minute.

COUNTIES AND CHURCHES.	DELEGATES.	Baptised.	Rec. by let'r.	Dismissed.	Restored.	Excluded.	Dead.	Number.	J. Fund.
Duplin County.									$ C
Bear Marsh,	Allen Morris, Henry Swinson,	2	2	1				53	1 50
Limestone,	J. Smith, R. Swinson, P. Sutherland		1					23	1 40
Muddy Creek,	D. Sutherland, J. Andrew, J. Brown					1	1	47	1 00
Nahunga,	Elim Lee, Absolom Best,	1		2		1		19	1 70
Island Creek,	H. Stallings, R. Chasen, J. Carrol,		2			2	3	49	1 20
Meadow M. H.	J. Brooks, P. Pickett, S. James,	1						23	1 50
Concord,	Gibson Sloan,	2		2		1	2	17	1 50
Sampson.									
Roan,	James Mathis, John Forkner,		2	20			2	63	1 50
Beaulah,	By Letter,								75
Brown's M. H.	John Stephens,	2		6		1	1	41	1 32
New Hope,	S. Johnson, Jonathan Gore,	1		2				14	75
Lisbon,	George Fennell,	3						16	75
Onslow.									
South West,	James King, George Shepherd,	1					1	56	1 50
Yeop's M. H.	Lewis Cannada, J. Henderson,							76	2 05
Chapel Run,									
New Hanover.									
Bull Tail,	Jesse Rogers,	4	1		1		1	73	3 75
Riley's Creek,	James Orrell, Daniel George,		1	4			1	29	1 50
Wilmington,									
Maple Hill,									*

* The Churches may observe, by referring to the Committee of Finance in their Report, that the expenses of last year overbalance the contributions of this year about eleven dollars.

5. Read and received the Circular written by brother Jesse Rogers. Authorized the Clerk to revise it before printed.

6. Resolved that these Minutes contain an obituary notice of the death of Elder FLEET COOPER, of Sampson county, who rested from his labors in the month of March last. Brother Cooper was a faithful Minister of the Gospel, incessantly toiling for the salvation of his fellow-

men. Few, if any, within our knowledge, have borne the burthen and heat of the day more emphatically than brother Cooper. His circle of religious acquaintance was very large, in which he was much beloved. Thus the routine of Ministerial and Christian duty ran round in the midst of wearisome fatigue and privation, for about fifty years; and it was remarkable that his eyes were not dim, nor his force abated, relative to the great concern of Religion, to the close of his toilsome pilgrimage. The subject of this notice, as a man, appeared somewhat blunt in his manners, on a superficial acquaintance; but was found to be essentially kind and polite on a further intercourse. His was that love which was free from dissimulation. His public discourses, in the judgment of the worldling, were often a little rigid, but strictly scriptural in the opinion of the Church, generally doctrinal, though he chiefly excelled in practical and experimental preaching, the impressions of which will long remain on the hearts of many who have been refreshed and built up by his searching addresses. But his Bible and pulpits are now exchanged, no doubt, for the sweet vision of eternal blessedness. The large Church on the Coheries mourns the loss of so bright a pattern, and so good an earthly shepherd. "Let me die the death of the righteous, and let my last end be like his."

7. Appointed brother Swinson to write to the Raleigh Association, and bro. Morris to the Neuse. And adjourned till Saturday 11 o'clock.

SATURDAY, 11 o'clock.

8. Assembled for business. Prayer by brother Stallings. Proceeded to appoint our next Association to be held at Limestone, Duplin county, commencing on Friday before the first Sabbath in October, 1829. Elder George Fennell preaches the Introductory. In case of failure, Elder Henry Swinson. Preaching to begin at 11 o'clock A. M. Brother Morris writes the next Circular letter.

9. Agreed to print 300 Minutes for distribution as usual.

10. Selected Preachers to occupy the Stage on Sunday, viz: Elders J. Rogers, G. Fennell, L. Whitfield, and A. Morris. Worship to begin at 11 o'clock A. M.

11. The Committee of Finance then gave in the following Report, which was accepted—namely:

Received from the Churches this year,	$23 00	
Remaining in the Treasury,	31 85	
		$54 85
Paid Clerk for printing and services,		34 00
Remaining, October 1828,		20 85

12. Resolved that the Churches be recommended to raise and support adequate funds at their respective places of worship, for the support and assistance of travelling Preachers who may labor among them, and for such other purposes as may be thought necessary.

13. The Clerk is instructed to recommend to the Churches, in an explanatory note, to enlarge their contributions a little. [See note under the list of Churches.]

14. Resolved that the thanks of our Association be expressed through

these Minutes, to the inhabitants about South West, for their hospitality shewn to the brethren and strangers during the session.

15. Adjourned to time and place appointed. Prayer by bro. Morris.

16. The Preachers appointed to the stage met on Sabbath morning at 11 o'clock. Elder Rogers first preached from Rev. chap. 22, v. 1 & 2: "And he shewed me a pure river," &c. Elder Whitfield from Esther, chap. 10, v. 3: "For Mordecai the Jew was next unto King Ahasuerus," &c. Elder Morris proceeded, from Ephe. chap. 3, v. 8, "Unto me who am less than the least," &c. Elder Fennell closed from Hebr. chap. 11, v. 14, 15: "For they that say such things declare plainly," &c.

The order and attention of the congregation produced the favorable hope, that the labors of the day were not in vain.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

CIRCULAR.

DEAR BRETHREN:

We once more address you by way of a Circular, the subject of which is Love. In the discussion, we shall first notice its origin. The Apostle John informs us that "God is love," consequently the author and primitive spring of all divine and heavenly love. This God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life. The Prophet on the same subject, says to the Church in the name of the Lord, "Behold I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Hence the love of God to sinners is eternal and unspeakable, for he withheld not his Son, his only Son, but delivered him up freely to die the accursed death of the cross, that perishing sinners might come boldly to a throne of grace, find mercy and pardon, and never die.

The love of God is also manifested in the revelation of his will, as stated in the holy Bible. What could lost and bewildered wretches do without a guide and suitable directions, to pass them through a dangerous land, a waste, howling wilderness? The love of God to man is moreover exhibited in the gift of the spirit, by which dead souls are quickened, the blind restored to sight, the lost sought out and reclaimed, and ultimately brought safely home to God. In this glorious work are imparted to the soul, repentance unto life, pardon through a Saviour's death, confidence in the method of salvation, and peace in believing on the Lord Jesus Christ; all from God's sovereign, unchangeable love.—To which we may add, the mercy which upholds the believer through all the snares and trials of his christian course, and the grace by which he perseveres unto the end, are by the same spirit.

We farther observe, that it is the loving kindness of the everlasting Father exhibited through the Son and by the Spirit, that opens up the

blissful prospects of eternity, as regards the resurrection of the body, which shall be raised immortal and incorruptible; for this mortal must put on immortality, and these vile bodies shall be changed and fashioned like the glorious body of Christ, and soul and body reunited, shall be advanced to a state of celestial happiness, the nature and amount of which are inconceivable to those who are passing strangers through a land of gloomy suspense. We venture, however, to indulge the pleasing (and as we trust innocent) speculation so far as to suppose, that the total, entire and everlasting absence of all evil, with the presence of all good, and the certain prospect of an eternal accession in that happy estate, are the principal characteristics of the blessedness kept in reversion for the followers of the Lamb. O happy, happy land, when shall I awake and find me there?

We shall now consider the divine love in its influences on christians. When the love of God is shed abroad, and implanted in the heart, it will have a lively effect on those who are thus inspired. The Saviour says, "by this shall all men know that ye are my disciples, if ye have love one for another." Hence it is conspicuous as well as active. John, in his apostolical capacity says, "We know that we have passed from death unto life, because we love the brethren;" by which we are furnished with one of the brighest evidences of the christian faith. Charity, the same as the love of which we speak, is by St. Paul, ranked higher among christian graces than faith or hope. It is of an enduring, suffering nature amidst the trials in church affairs. It endureth all things, and under certain circumstances hopeth all things. It induceth love to an enemy, in the midst of provoking contradictions, ill treatment and persecutions. No other principle will bear so much, and stimulate so far. Brethren, "let love be without dissimulation;" be kindly affectioned one to another, be tender hearted, pitiful, courteous and kind; "remember these are the graces which live and sing when faith and hope shall cease." If the love of God to sinful men covered the faults and irregularities of the rebellious, when viewed through the medium of his Son, how ought erring brethren to bear with and love each other? Let therefore, unbounded christian love, and gospel sincerity and faithfulness be ever united, and give a tone and savour to our communion and proceedings in the christian church, on which may much grace be bestowed. Brethren, pray for Zion, for the hand of the Lord is not shortened. Yours in Gospel bonds.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

[Price of printing, $12 50.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

LIMESTONE MEETING HOUSE,

DUPLIN COUNTY, N. C.

October 2, 3, & 4,

1829.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1830.

Minutes, &c.

1. The Introductory was delivered by Elder George Fennell. Text, Joshua, 3d chap. verse 5, "Sanctify yourselves; for to-morrow the Lord will do wonders among you."

2. Called the list of Churches over; a majority present, proceeded to open the sessions. Prayer by Elder H. Stallings.

3. Re-appointed the Officers which served us last year, viz: Brethren J. Mathis Moderator, A. Morris Clerk, and H. Swinson Assistant Clerk.

4. Appointed a Committee of Arrangements and Finance, consisting of Brethren S. Graham, G. Sloan, J. Carrol, F. Picket, and P. Sutherland.

5. Proceeded to read the Church Letters, and minute their stand and situation, as follows:

COUNTIES AND CHURCHES.	DELEGATES.	*Baptised.*	*Rec. by let'r.*	*Dismissed.*	*Excluded.*	*Restored.*	*Dead.*	*Number.*	*A. Fund.*
Duplin county									$ c.
Bear Marsh,	Allen Morris, H. Swinson, D. Brock,	2	2					57	1 50
Limestone,	P. Sutherland, S. Sanderland, W. Houston,	3	1					27	2 00
Muddy creek,	D. Sutherland, J. Johnson, J. Fountain,			1	1		1	44	1 50
Nahunga,	Howel Best, A. Best,	1						24	1 50
Island creek,	H. Stallings, R. Chason, J. Carrol,	1		1	1			48	1 50
Meadow M. H.	F. Picket, J. Brooks, N. James,		1	1	2		2	17	1 50
Concord,	G. Sloan, S. Graham, J. Norman,	3					2	21	1 50
Sampson.									
Rowan,	Jas. Mathis, John Falkner,				1			62	1 50
Beaulah,	John Ingram, E. C. Gavin,							15	75
Brown's M. H.	A. Brown, R. Brown,				3		1	39	1 20
New Hope,	John Chesnut,		1					15	1 00
Lisbon,	G. Fennell, Thomas Vann,	4						20	1 00
Onslow.									
South West,	L. Hardison, S. Williams, P. Pucket,	3			1		3	45	1 50
Yeop's M. H.	J. Gornto, C. Hardison,	3	1				3	76	2 00
New Hanover.									
Bull Tail,	W. Wells, J. Rogers, J. Buxton,	3		1		2	3	63	3 02
Riley's creek,	D. George, J. Kenady, J. Croom,		1	1			1	30	2 00
Wilmington,	J. King, Morris Parker,							34	1 50

6. Corresponding brethren were inquired after and invited to seats—Whereon, Elder Heath, from the Neuse Association, (in company with several of the brethren from that body,) presented a letter of correspondence. Also, Brother T. Spence, from the Raleigh Association, with a few copies of their Minutes. These brethren took seats, and their communications were cordially received, and answered by the appointment

of Elder H. Swinson to visit and bear a letter to the Neuse Association; Elder A. Morris to visit the Raleigh Association; also requested Elder G. Fennell to visit the Cape Fear Association.

7. Read the Circular Letter, which was received, permitting Elder Morris, the writer, to make such corrections as he might deem proper, under the inspection of Brethren J. Ingram and E. C. Gavin.

8. The Committee of Finance gave in their report and were discharged.

Report of the Committee of Finance.

Received from the Churches,	$26 47½	
Remaining in Treasury,	20 85	
		$47 32½
Paid the Clerk for printing,	$12 50	
Paid do. for services,	14 00	
		$26 50
		$20 82½

9. Appointed the next Association to be held at Bull Tail Meeting House, New Hanover county, commencing Friday before first Lord's Day in October, 1830. Elder Swinson preaches the Introductory Sermon,—in case of failure, Elder H. Stallings. Worship beginning at 11 o'clock A. M. Elder H. Stallings to write our Circular Letter for next year. Adjourned till Saturday 10 o'clock. Prayer by Elder Gornto.

Met on Saturday morning. Prayer by Elder Fennell.

10. The Clerk of this Association is requested to keep hereafter a regular file of Minutes, from the division at Beulah, for the use of the Goshen Baptist Association.

11. Took into consideration the subject of itinerant preaching, and not being able to reduce the matter to any thing like a regular system, gave verbal counsel and encouragement, hoping that the brethren in the ministry will go forward and meet a divine reward.

12. Ordered 300 copies of Minutes to be printed and distributed as usual.

13. The Committee of Arrangements selected, to preach on the Sabbath, Elders H. Swinson, G. Fennell, and A. Morris.

Agreed to express in these Minutes, our sense of gratitude for the hospitality manifest in the neighborhood, during our session.

14. Adjourned to time and place appointed. Prayer by Brother Graham.

15. Sunday morning, the Ministers nominated proceeded to address the people. Elder H. Swinson from the subject of St. Paul's conversion, recorded in IX. Acts. Elder Morris from "Therefore if any man be in Christ, he is a new creature," &c. 2d Cor. chap. v. ver. 17. Elder G. Fennel closed, from Rev. chap. 2. ver. 17, "To him that overcometh," &c. We trust the labors of the day were not in vain.

CIRCULAR LETTER.

The Goshen Baptist Association, to the Churches of which she is composed:

Beloved Brethren—In agreement with our annual custom, we again address you. There is, however, some variation between this and most of our former communications professedly for the same purpose. This assumes no more than a friendly and familiar appeal to the Churches, relative to practical Christian interest. On reading your letters we observe complaints of coldness in religion, and want of prosperity in Zion. There appears, also, a melancholy scarcity of Ministers in many of your borders; "The harvest truly is plenteous, but the laborers are few." Connected with privilege and duty, we improve the present season in stirring up your minds on the subject of diligence in behalf of the Churches.

Measures on this subject have been proposed and recommended; but have they been adopted?

The Churches were advised, by the last session held on Cedar creek, to embody, whenever practicable, in union of three or four, and use a united influence to obtain and support an acceptable and valuable Ministry, attending diligently on all the means which, under God, might give success to the cause of truth and godliness. Has that plan been duly tried? In the neglect of frequent correspondence, Christians lose many divine seasons of holy things, and live, alas! far beneath their privileges.

We recollect that the adoption of prayer meetings has also been recommended—For what? As a means of grace, to keep old soldiers in exercise; and in the mean time to enlist new volunteers for the cross of Christ.

Has our voice been attended to, generally or only partially? No doubt the subject is approved by every Christian, but perhaps a false and sinful diffidence, has hindered the work in some instances. Preachers are scarce, as before hinted; scarce as they are, from some cause or other they have to perform most of the exercises even of social worship in our assemblies, while they often feel as "less than the least of all saints."

It was also resolved in our last session, that itinerant preaching be encouraged and supported, by previous contributions, that there be no gathering when they come. Perhaps there is something a little unfit in the resolution; if so, let us remember that the subject is of importance, therefore should not be lightly passed over.

Travelling and preaching has among the Baptists often been blest, and it seems wonderful that the preachers should so generally rest at home. However, perhaps they have their reasons. "Go ye out into all the world, and preach the Gospel to every creature," was enjoined on the Ministers of the New Testament, only the day before yesterday, in a Scriptural sense. See 2d Pet. iii. and verse 8. And has the injunc-

tion been reversed in so short a time? By no means. The same Lord over all, is yet rich unto all that call upon him, and his hand is stretched out still, in a way of mercy, waiting to meet and bless all his servants while in the exercise of those humble and laborious duties which accord with the directions given in Scripture.

Finally, brethren, diligently follow every good work. Let him who is taught in the word communicate to him that teacheth. And let him who labors in the ministry remember the command of our Lord to his primitive disciples: "As ye go, preach." And thus may you finish your course with joy. Dearly beloved, yours in Gospel bonds.

JAMES MATHIS, *Moderator.*

ALLEN MORRIS, *Clerk.*

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

BULL-TAIL MEETING HOUSE,

New Hanover County, N. C.

OCTOBER 1, 2, & 3,

1830.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1830.

Wake Forest College Library

MINUTES.

FRIDAY, OCTOBER 1.

1. The Introductory Sermon was preached by Elder H. Swinson,—Text, Psalm 126, verse 3, "The Lord hath done great things for us," &c.

2. The list of Churches was called over; a majority being present, proceeded to open the session. Prayer by Elder Fennell.

3. Appointed Brother James Mathis, Moderator, Elder A. Morris, Clerk, and Elder H. Swinson, Assistant Clerk.

4. Selected a Committee of Finance and Arrangements, consisting of Brethren G. Sloan, J. Falkner, J. Carrol, G. Fennell, D. Wells and S. Graham.

5. Invited Visiting and Corresponding Ministers and Brethren to sit with us, and join in our deliberations. Elders Rice, Biddle, Herrintine and Wilson, were present.

6. A letter of Correspondence from the Neuse Association was handed in, by Elder Gornto, and verbal Communications from the Cape Fear, by Elder Herrintine, and the order hereafter stated adopted, relative to Correspondence.

7. Proceeded to read the Church Letters, and make the following statement of our Association:

COUNTIES & CHURCHES.	DELEGATES.	*Baptised.*	*Rec. by let'r.*	*Dismissed.*	*Excluded.*	*Restored.*	*Dead.*	*Number.*	*A. Fund.*
Duplin county									
Bear Marsh,	Allen Morris, H. Swinson, H. Moore,	7					1	62	1 50
Limestone,	Richard Swinson,	2			4			21	
Nahunga,	Absolom Best, Howell Best,	3	1					25	1 50
Muddy creek,	D. Sutherland, J. Brown, J. Gough,	1			4	1		41	1 50
Island creek,	Hiram Stallings, H. Murray, J. Carrol,	3						51	1 50
Meadow M. H.	J. Brooks,	1			3			13	1 50
Concord,	G. Sloan, J. Norman, S. Graham,			1				20	1 60
Sampson.									
Rowan,	John Falkner, James Mathis,			1				62	1 00
Beaulah,	Edward C. Gavin,						2	14	75
Brown's M. H.	A. Brown, Hardy Stephens,	2						41	1 20
New Hope,	David Rogers, Daniel West,	1	1				1	16	1 00
Lisbon,	George Fennell, T. Vann, Geo. Andres,	4	2	1				25	1 25
Onslow.									
South West,	L. Hardison, Simeon Williams,	3	1	2		1	4	54	1 50
Yeop's M. H.	John Gornto,	1						77	1 00
New Hanover.									
Bull-Tail,	Wm. Wells, David Wells, E. Herring,			4			2	57	2 45
Riley's Creek,	Joshua Penny, A. Taylor, Wm. Armstrong,	3	2	1				33	1 50
Wilmington,	M. Parker, J. Benson, J. Hulett,	13	3				1	53	2 00

8. Read the Circular Letter, prepared by Elder Hiram Stallings, and agreed to its revision by a Committee, consisting of Brethren Graham and Fennell, in concert with the Clerk. This Committee, on due consideration, having made some slight alterations, resolved, that the Clerk be authorised to make further amendments if needful.

9. Resolved, That the correspondence from Neuse Association, be answered by the appointment of Elder Swinson to write and bear a letter to that body, at their next session, together with a parcel of our Minutes. That Elder Fennell and Brother Mathis, correspond in like manner with the Cape Fear; and Elder Morris, with the Raleigh Association.

10. Adjourned until Saturday, 10 o'clock, A. M. Prayer by Elder Luther Rice.

SATURDAY, OCTOBER 2.

11. Met according to adjournment, opened the session. Prayer by Elder Wm. Wells. Resolved, That our next Association be held at Island Creek, Duplin County, commencing Friday before 1st Sabbath in October 1831. Elder George Fennell is appointed to preach the discourse introductory to that meeting, in case of failure, Elder A. Morris. Resolved, That Brother Stephen Graham write our next Circular Letter.

12. The subject relating to a change in the time of holding this Association, was discussed at some length, and ultimately the motion in favor of an alteration, was lost by the costing vote (only.) Resolved, therefore, That the Churches be requested to send up their sentiments on this matter, in their next letters of delegation. The change under consideration, proposes, That the session commence Wednesday before 2d Sabbath in October annually.

13. Resolved, That the Churches be requested to take into view, the financial concerns of our body, as stated in the report of the Committee, and send up contributions which may meet the requisitions of the case.

14. Our Clerk having expressed an inclination towards travelling, perhaps in distant countries, before our next annual meeting: Resolved, that should he do so, he be instructed to carry along copies of these Minutes, with the following note of recommendation, drawn up and approved by, and at the instance of the Goshen Association.

"This, an understanding, that our esteemed brother, Elder Allen Morris, expects (if the Lord will,) to travel more or less, and perhaps to some distant part of our country, in the course of the ensuing year; this is to make known, that the said brother Morris is highly esteemed among us, as a good Minister of Jesus Christ, having exercised the ministry with us for many years, and being of irreproachable and excellent character,—we therefore, cordially recommend him to the attention and courtesy, and christian fellowship of our Brethren, wherever he may go.

"Adopted and approved by the Association.

JAMES MATHIS, *Moderator.*

GEORGE FENNELL, *Clerk, pro tem.*"

15. The Committee of Finance gave in their report, as follows, and were discharged:

Remaining in the Treasury, - - -	$20 82½
Received from Churches this year, - -	22 75
	43 57½
Paid Clerk for services and printing last year,	27 00
	$16 57½*

16. Resolved, To express in these Minutes, our sense of gratitude towards the Church and people in the neighborhood, for their unwearied kindness and hospitality during our session.

Adjourned to time and place appointed. Prayer by Elder Biddle.

17. The Ministers appointed to preach on Sunday, proceeded in the following order—Elder A. Morris on Numbers, 35th chap. 12th verse; Elder W. P. Biddle, Mark, 16th chap. 15th and 16th verses; Elder L. Rice, Colossians, 1st chap. 7th verse. The congregation was very numerous, and mostly serious. We trust a blessing will follow.

JAS. MATHIS, *Moderator.*

A. MORRIS, *Clerk.*

*Note.—$16 57½ appears on the face of the report. This is precisely the sum we are able to expend the present year. The Clerk says he will pay out of this, for the printing of the Minutees now on hand, and be satisfied with the residue. The Association has treated the Clerk with tenderness and respect, and he feels bound with cords of grateful affection.

CIRCULAR LETTER.

To the Churches composing the Goshen Baptist Association.

Beloved Brethren,

The subject to which we call your attention in this Address, is *Watchfulness.* This duty stands in close connection with that of prayer, and was enforced by our Lord on his disciples at different times.—You are aware of the obligation believers are under to be on the watch tower; not for a day, month or year only, but continually, while life remains, guarding against the world, the flesh and the devil.

We shall, in the first place, notice the motives to Watchfulness; secondly, point out some of the things to be guarded against, and then conclude with a few remarks on the consequences.

1st. The divine goodness revealed to men, constitutes one of the motives to this duty. When the understanding is enlightened, and views and embraces it in a proper manner, it leads the sinner to repentance, and induces him to set a watch over his conduct, causing him not to look upon God as an enemy, but a friend indeed, and to attribute the cause of divine irreconciliation to himself and the wicked one. Hence the servant of the Lord desires to exercise patience, and to be always watching, for he knows that his master will come at some period and will not tarry.

Again, a proper sense of the wisdom and power of the Supreme Being draws us to a willing obedience to his method of saving souls; all the powers within us are captivated at the sweet sound of redemption in Jesus, being satisfied that the wise economy of God secures justice to himself, while he gives eternal life to the believer. This induces the soldier of the cross to set a double watch over himself. He does not wish to sleep as do others, but to watch unto prayer; having the promise that his Lord is with him always, even to the end of the world: for whom the Lord loves he loves to the end. Therefore Saints should use constant vigilance.

Is it a hard task to watch with him one hour, who has ever watched for us? Now left to ourselves, we soon fall asleep—but let us arise, shake off sloth and be at our respective posts.

2d. We pass to the second thing proposed, that is, remarks relative to the seducing snares of this world. It is needful to keep a strict guard against the allurements of this world, seeing man is naturally prone to take pleasure in its vanities. When the anticipation of long life, many honors, and great riches engross our thoughts, we have but little time to think on our Maker aright. We then, as strangers and pilgrims here, should endeavor to look on this world as not our rest, using the goods thereof with caution and moderation. For, dear Brethren, we know that our life is not at our disposal, and that we have no right to destroy it by an excessive abuse of God's mercies.

Afflictions and sorrows attend our passage through life, but be of good cheer, though in an enemy's land, this world is to the Saints, a vanquished foe, and they shall at the last, prove more than conquerors through Him who hath loved and given himself for them.

3. We next notice the flesh, which is a dangerous foe to grace where it prevails and rules. The carnal mind is enmity against God. Even the evil desires of our vile and fallen nature must be watched and guarded against. We may easily see that nothing good can proceed from a fountain so corrupt. In vain we look for salvation, on the footing of our best performances. Our prayers, offerings and mortifications, fall short in the point of justification, "It is God that justifieth." Yet on the other hand, to suppose no duty necessary, because salvation belongs to God, would be an impious conclusion, and dishonorable to our Christian profession. Saint Paul with emphasis, says, they that are in the flesh cannot please God. The flesh stands opposed to the spirit and thus a warfare is produced, and sustained through life. The conflicts of which, often induce the believer in Jesus to exclaim, O! wretched man that I am.

4. The fourth thing proposed for consideration, is our idea of the grand adversary called the Devil and Satan. The Apostle appeals to the knowledge and experience of the Brethren, saying, "We are not ignorant of his devices." But when we speak of immaterial spirits, great care and humility are requisite, with a rational and constant adherence to scriptural evidence. That the powers of darkness do exist, that the Devil as a roaring lion, walks about in some mode of being, that infernal suggestions interrupt the repose and comfort of God's people at times, is evident from the testimony of holy writ.

But how to try spirits, and ascertain the nature or manner of those assaults, are great mysteries. Perhaps the most profitable solution of the subject, is to conclude, that wicked, profane, ungodly deeds, whether private or public, proceed from Satan originally, directly or indirectly, and that all good has an opposite source. As therefore our Saviour overcame the Devil in all his temptations in the wilderness, so should we "resist the Devil, and endeavor to overcome evil with good," thus watching against this formidable enemy. For instance, what principle or power is that which disposes Christians to differ widely on many points which should appear plain to the Bible reader? One suspects it a Gospel duty, for the Church to minister in temporal things, to those whose office it is to communicate spiritual things to them, others peradventure think differently, or lightly on the subject. Again some suppose human learning if not indispensable, at least, a grand essential to the Preacher of the Gospel, that he may be qualified to exhibit his profiting to all, while Christians of the same community can scarcely hear learning and improvement recommended as necessary to the ministry, but they are jealously and fearfully reminded of college bred fops, men-made Preachers, priest craft, and all the horrid abominations which lie in this quarter. Are there divisions? take it for granted an enemy is somewhere, perhaps not far off. Watch, therefore, with Gospel sincerity and divine humility, and let your moderation be known to all.

Lastly, we propose to drop a few remarks on the consequences of a scriptural and consistent watchfulness.

The discharge of this duty ensures habitual safety. The subject suggests the idea of responsibility, as soldiers on duty, or persons engaged in persevering enterprize. Neglect is dangerous in natural affairs, and much more so in things divine. Columbus, the great and celebrated discoverer of new realms, on a certain voyage, during a tedious storm,

MINUTES.

FRIDAY, SEPTEMBER 30, 1831.

1. The Introductory Sermon was preached by Elder George Fennel, Text, St. Pauls Epistle to the Ephesians, chapter 3, verse 8, "Unto me who am less than the least of all Saints, is this grace given, that I should preach amongst the Gentiles, the unsearchable riches of Christ."

2. The list of Churches was called over; a majority being present, proceeded to open the session. Prayer by Elder Henry Swinson.

3. Appointed Brother James Mathis, Moderator, Elder George W. Hufham, Clerk, and Elder H. Swinson, Assistant Clerk.

4. Selected committees of Finance and Arrrangements;

Of Finance—Elder G. Fennel, Brethren G. Tool, and W. Stallings.

Of Arrangements—Elder H. Stallings, Brethren James Carrol, and R. Chason.

5. Called for Visiting and Corresponding Ministers and Brethren—none appeared. Proceeded to read the Church Letters, and make the following statement of our Association:

COUNTIES AND CHURCHES.	DELEGATES.	*Baptised.*	*Rec'd by letter.*	*Dismissed.*	*Excluded.*	*Restored.*	*Dead.*	*Number.*	*A Fund.*
Duplin County.									
Bear Marsh,	H. Swinson, H. Moore,		2	1				63	3 00
Limestone,	W. A. Houston, R. Swinson, R. Sandlin,			1			1	25	2 70
Nahunga,	H. Best, A. Best, Thos. Philips,			2				24	2 00
Muddy creek,	J. Brown, J. Johnson, J. Goff,	1				2	1	42	2 00
Island creek,	H. Stallings, James Carrol, H. Murray,	3					1	54	2 00
Meadow M. H.	J. Brooks,		2				1	18	1 50
Concord,	G. Sloan, S. Graham, W. Stallings,	4		1			1	22	2 75
Sampson.									
Rowan,	J. E. Falkner, J. Mathis,		2	1				63	1 50
Beaulah,									
Brown's M. H.	A. Brown, G. Tool,			3	1		2	34	1 87 1-2
New Hope,	D. Rogers, D. West,	1						17	1 20
Lisbon,	G. Fennel,	7	1					43	2 09
Onslow.									
South West,			1				3	46	2 00
Yeop's M. H.	John Gornto, D. Sanders,						1	76	2 00
New-Hanover.									
Bull Tail,	John Buxton, G. W. Hufham,	3	1		1		1	59	3 00
Riley's Creek,	W. Armstrong, J. Moore,	3					2	55	2 30
Wilmington,		2	3	2	3			53	0 62 1-2

6. Adjourned until Saturday 10 o'clock, A. M. Prayer by Elder W. Armstrong.

SATURDAY, OCTOBER 1.

7. Met according to adjournment, opened Session; Prayer by George W. Hufham.

Resolved, That Elder H. Swinson, write a letter of Correspondence, to be handed to the Neuse Association at their next session, by Brother Daniel S. Sanders: that Brother G. Tool, write, and bear a letter to the Cape Fear Association; and that Elder H. Swinson correspond in like manner, with the Raleigh Association.

8. *Resolved*, That Elder G. Fennel, write our next Circular Letter.

9. *Resolved*, That the black Brethren be advised not to hold or have any meetings among themselves, for the space of one year.

10. The Circular Letter, prepared by Brother Stephen Graham, not being handed in, in due time, was referred to a committee, consisting of Elder G. Fennel, and Brother G. W. Hufham, to examine, and if necessary, make alterations preparatory for the press.

11. *Resolved*, That our next Association be held at Brown's Meeting House, in Sampson County, to convene Friday before the first Lord's day in October. Elder H. Stallings is appointed to preach the discourse, introductory to that meeting, in case of failure, Elder H. Swinson

12. The Committee of Finance gave in their Report as follows, and were dismissed: Received from sister Churches, this year, thirty two dollars and forty four cents, which after paying Elder H. Swinson six dollars, a compensation for visiting the Neuse Association, leaves a balance of twenty six dollars and forty four cents in the Treasury.

13. *Resolved*, That the Clerk order three hundred copies of the Minutes to be printed.

14. *Resolved*, That we express our unfeigned thanks, to the Church and people of this vicinity, for their unwearied kindness and hospitality towards us, during our session.

Adjourned until Sunday, 10 o'clock, A. M.

Prayer by Elder Gornto.

15. The Ministers appointed to preach on Sunday, proceeded in the following order: Elders, Hiram Stallings, from John, chapter 7, verse 37; Henry Swinson, John, chapter 5, verse 15; George Fennel, chap. 5, verse 9.

The congregation, though not numerous, were mostly serious; we pray that a blessing may follow.

JAMES MATHIS, Moderator.

GEORGE W. HUFHAM, Clerk.

CIRCULAR LETTER.

The Goshen Baptist Association, to the Churches within her limits:

Dearly Beloved Brethren:—Having addressed you last year, on the important subject of Watchfullness, we deem it judicious at this time, to solicit your attention, to the no less important subject of Prayer, both being included in the admonitory lessons, delivered by our blessed Saviour to his Disciples, Mark, chapter XIII verse 33, XIV, 38, and Col. IV, 2.

We would define Prayer, to be an offering up the hearts desires to God, with repentence, faith, and true submission, including the agency and influence of the Holy Spirit.

We shall divide our subject into two parts, and consider first the necessity of Prayer, and secondly its utility.

In the discussion of the first proposition, we would remind you of the fallen state of man, and what Divine Wisdom has done for his recovery.

God created Adam, and endowed him with moral ability, to obey his commands, and enjoy sweet intercourse with his Creator; but in consequence of his violation of the law that was given him, he justly incurred its penalty, and forfeited the favour of Heaven, of which he had heretofore participated: Now we all being the natural posterity of the first man, are partakers of his nature, which became by transgression perverted, and the faculties of his soul alienated from God, his Maker. In this undone and ruined state, the unspeakable mercy and goodness of God were manifested, in the gift of his only begotten son, Jesus Christ, whom he commissioned to come into our world, live a painful life, and die a shameful death, to make reconciliation between man and his offended Sovereign, for the violation of his Holy Laws, which, in his fallen state, he was unable to do; and, but for the mediation of our dear Redeemer, must have sunk down to the regions of woe and misery.

As the effects of what Christ has done and suffered, God is pleased to declare in his word, that his justice will remain unimpaired, and salvation freely bestowed on all that believe in him.

From the above representation, to the truth of which we all can testify; does it not shew us plainly, the necessity of returning our gratitude to God, (which we do in prayer,) for making such ample provision, for the salvation of poor sinners? And feeling the necessity of the application of the precious blood of the Redeemer, we should be incessantly engaged in prayer to God, for the influence of the Holy Ghost, to enlighten our minds, and prepare our hearts for the reception of Christ, by repentance and faith.

In addition to what has been said, (which we think is enough to establish our position,) we call to mind the many favors and blessings we are constantly receiving from our heavenly Father. Our existence is preserved by his care, our food, and raimant, and all our comforts are given us by him, our

deliverances from perils to which we have oft been exposed, were effected by the Lord; but especially our spiritual joys and consolations, (which are far above all temporal blessing,) are given to us, through the interposition of our dear Redeemer; all which combined, teaches us our entire dependence on God for his grace, whereby we may be qualified for his service, and enjoy a pleasing intercourse with him, and a continuation of his favours, mercies, and blessings. From our reflections on the above truths, our minds become more and more convinced, of the necessity of Prayer. Much more might be said on the first division of our subject, but taking it for granted, that there is a general concurrence of opinion on that part, we will introduce the second, viz. the utility of Prayer:

The devoted servants of God, have all united, in the admission of the utility of Prayer. We could recite many cases from Scripture, to establish it, but let a few suffice. The Patriarch, Jacob, wrestled until break of day in prayer, nor did he cease until he obtained the blessing, Gen. XXXII, Moses' prayer, in behalf of the Israelites, had a peculiarly persuasive influence with Deity, so that he averted his just judgment on that idolatrous people, Exodus, XXXII. In answer to the prayer of that man of God, Elijah, the Lord wrought many miracles; even sending fire from heaven, to consume the officers and soldiers sent by Ahaziah, King a Samaria, to arrest him, 2d Kings, chapter I. The prayer of faithful Abraham, for the temporal salvation of Sodom, so far prevailed, that God declared he would not destroy that city, if there should be found ten righteous persons therein, Genesis XVIII. Daniel, in defiance to the decree of King Darius, prayed to God three times a day, for which he was thrown into the den of lions, but the Lord sent on angel to shut the mouths of the lions, so that Daniel sustained no injury, Dan. VI.

Prior to the introduction of the Gospel among the Gentiles, the prayers of the devout Cornelius, ascended to the Heavens, and God sent his angel to him with directions to send for Simon Peter, which he unhesitatingly did, and you all recollect the happy result of Peter's visit, how God poured out His spirit on Cornelius, his family and friends, Acts, X. When Paul and Silas were in prison, in Phillippi, they prayed at mid-night, and God delivered them, and the circumstance proved a blessing to the Jailer and his household, in bringing them to the knowledge of the truth, Acts, XVI.—The case of Peter furnishes us with a forcible example of the utility of united prayer; he was confined in prison by the unjust and cruel tyrant, Herod; the Church prayed to God, without ceasing, for him, and the Lord heard their petitions, and in a miraculous manner, restored him to his liberty and usefulness in his Lords service, Acts, XII. The Scriptures abundantly show, that prayer is an indispensable duty, of all the followers of Christ. Our Saviour was often engaged in prayer, and he repeatedly urges it, with force, on his Disciples, commanding them to pray always, and in the conclusion of his memorable sermon on the Mount, he says, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him:" and for our encouragement, he says in the same chapter, Mark, VII, "Ask, and it shall be given you: Seek and you shall find: knock and it shall be opened unto you. There is a peculiar solemnity of mind, that attends our approaching the throne of Grace, we view the attributes of God, we feel more sensibly His favors and mercies, and at the same time, we feel our own unworthiness, our depravity, and sinfulness, and the need of the pardon of our numerous sins and offences; and many times we experience the approving smiles of our heavenly Father, in bestowing his soul redeeming grace, in the heavenly employment of Prayer. How should our souls expand with love to God, for his consoling declarations, contained in his word, 1st John, chap. I. verse 9, "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness."

Dear Brethren, we have endeavoured in a brief manner, to convince you of the necessity and utility of Prayer, may it have the desired effect on your hearts; may God bless this feeble production, to His glory and your good.

In conclusion we must make a few remarks, and although we hope we do not possess a fault finding spirit, yet we must be permitted to exercise the privilege of complaining. You Brethren, are the professed disciples of Christ, and what says our Saviour, in his word, "Pray without ceasing," and "If ye love me, keep my commandments." Permit us to ask, can Christ hear a prayerless disciple? We would by no means accuse you of living without prayer, but our hearts have often been pained, at the backwardness of our Brethren, in our prayer and social meetings, many times we ask a Brother to go forward in prayer, he says I am not gifted; another says, I do not feel the spirit of prayer; another wishes to be excused, &c.; and sometimes most of the members of the Church, absent themselves from such meetings altogether. Now, certainly such things ought not so to be, Christ commands us to pray, and can it be supposed, that he will accept such excuses as the above, for the neglect of so important a duty? Oh Brethren! think seriously on these things, and often read the following declaration of our Saviour, recorded by St. Mark, chapter VIII, verse 38, "Whosoever therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, and the holy angels.—We very much fear, this backwardness is owing, in many instances, to the want of exercising our minds, in the divine employment of Prayer; if so we are all blameable, for how can we expect the blessings of God, without we ask for them? God will be sought unto; his promises stand sure and steadfast; therefore if we lack wisdom, (to aid us in our devotions,) ask of God, and he says, he will give liberally to all that ask: and really, Brethren, we cannot conceive, how a child of God, can continue in the neglect of prayer. No doubt but satan often tries to prevent the christian from the performance of this duty, by suggesting its formality and Pharisaical appearance, and many other such like thoughts; but we are commanded to resist the devil, and he will flee from us; and not lay down our arms of warfare, but persevere and we shall overcome—confiding in Christ who is willing and able to aid his followers.

Dear Brethren, we will close this Epistle, by recommending you to be frequently engaged in Prayer, and by no means neglect it in your families and closets. And may God impart to you all, His Spirit, whereby we shall be enabled to offer acceptable supplications to him.

JAMES MATHIS, Moderator.

GEORGE W. HUFHAM, Clerk.

Cost of Printing thirteen dollars.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

BROWN'S MEETING HOUSE,

SAMPSON COUNTY,

October 5, 6, & 7, 1832.

FAYETTEVILLE,

PRINTED AT THE

JOURNAL OFFICE,

1833.

MINUTES.

Friday, October 5, 1832.

1. The Introductory Sermon was preached by Elder Hiram Stallings; Text, St. Paul's Epistle to the Ephesians, 2d chapter and 4th verse, "But God who is rich in mercy, for his great love wherewith he loved us."

2. The list of Churches was called over; a majority being present, proceeded to open the Session. Prayer by Elder George Fennel.

3. Appointed Brother James Mathis, Moderator, Brother George W. Huffham, Clerk, and Brother Gibson Sloan, Assistant Clerk.

4. Selected Committees of Finance and Arrangements.—*Committee of Finance*, Brother John Oliver and Elder H. Stallings.—*Committee of Arrangements*, Brethren Brown, Stephens, and Underwood, also, Maj. Mobley and Col. Sellers.

5. Called for Visiting and Corresponding Ministers and Brethren; none appeared—proceeded to read the Church letters, and make the following statement of our Association:—

COUNTIES AND CHURCHES.	DELEGATES.	Baptised.	Rec'd. by let.	Dismissed.	Excluded.	Restored.	Dead.	Number.	Fund.
DUPLIN.									
Bear Marsh,	H. Moore, John Oliver	22	2	6	0	0	3	78	3 00
Limestone,	J. Dobson, H. Sandlin,	2	0	1	0	0	2	24	1 00
Nahunga,	Thos. Philips, A. Best,	1	0	0	0	0	1	25	1 00
Muddy Creek,	D. Norman, J. Goff, and D. Southerland,	3	1	1	0	1	2	36	1 75
Meadow M. House,	James Murry, J. Brooks,	1	0	0	0	0	1	18	1 50
Concord,	Gibson Sloan,	5	0	4	0	1	0	24	2 20
SAMPSON.									
Rowan,	J. Mathis, J. E. Falkner,	0	0	2	0	0	2	59	1 00
Beaulah,	H. Byrd,	3	0	0	0	0	0	12	0 50
Brown's M. H.	H. Stephens, A. Brown, & J. Crumpler,	1	0	0	1	0	1	33	1 00
Newhope,	D. West, S. Johnson,	0	0	2	0	0	0	19	1 20
Lisbon,	George Fennel, T. Van,	13	1	5	1	0	0	51	2 42
Culbreath's Church,	Josiah Underwood,	0	0	0	0	0	0	51	1 00
NEW HANOVER,									
Bull Tail,	G. W. Huffham, D. Wells,	18	0	1	0	1	0	81	3 00
Riley's Creek,	Wm. Lamb, D. George,	3	0	0	0	0	0	38	2 25
Wilmington,	Morris Parker,	2	6	4	2	0	2	38	1 50
Maple Bluff,	J. Flynn, J. Larkins,	0	0	0	0	0	0	27	1 66

6. A petitionary letter was handed in by Josiah Underwood, for Culbreath's Church to become a member of this Association; the petition was received, and Church recognized as a member of this body,—the state of which is placed above.

7. A petitionary letter was handed in by Elder George Fennel, from Maple Bluff Church, for said Church to become a member of our Association; the petition was received, and the Church recognized as a member of this body, the state of which is above.

8. In compliance with a resolution of the Association, under the eighth article of the minutes, requesting the Clerk to inform the association, in the Minutes, how many licensed and ordained Preachers there are in the limits of our Association;—Report as follows:

Counties.—				
Duplin,	Ordained, 2,	Licensed, 1.		
Sampson,	do. 3,	do. 2.		
New Hanover,	do. 2,	do. 0.		
Onslow,	do. 1,	0.		

9. The Circular Letter prepared by Elder George Fennel, was handed in, read by the writer, received, and referred to the Clerk.

10. Adjourned until Saturday, 10 o'clock—prayer by Elder John Crumpler.

Saturday. October 6.

11. Met according to adjournment; opened session; prayer by G. W. Huffham.

12. *Resolved*, That Brother Stephen Graham, write and bear a letter of correspondence, to the Neuse Association; that Elder George Fennel write a letter of correspondence, to be handed by Elder James McDaniel, to the Cape Fear Association at their next session; and that Brother G. W. Huffham, correspond with the Raleigh Association.

13. *Resolved*, That our next Association be held at Lisbon, Sampson county, to convene Friday before the first Lord's day in October, 1833.

14. *Resolved*, That Brother George W. Huffham write our next Circular Letter.

15. *Resolved*, That Elder George Fennel is appointed to preach the discourse introductory to that meeting; in case of failure, Brother George W. Huffham.

16. The Committee of Finance gave in their Report as follows, and were discharged:

Remaining in the Treasury, on last year's fund, : : :	$13 44
Received from Sister Churches, this year, : : :	27 60
	$41 04
Paid out of this fund, for the Clerk's last year's services, : :	10 00
Which leaves a balance of : : : : : :	31 04

17. *Resolved*, That the Clerk order three hundred copies of the Minutes to be printed.

18. *Resolved*, That we express our unfeigned thanks to the church and people of this vicinity, for their unwearied kindness and hospitality towards us, during our Session.

Adjourned until Sunday 10 o'clock;—prayer by Elder James McDaniel,

19. The Ministers appointed to preach on Sunday, proceeded in the following order:—Elder H. Stallings, Isaiah, chapter 40 verses 1 & 2; George Brown, Zechariah, chapter 1 verse 8; George Fennel, Hebrews, chapter 13 verse 14. The congregations were numerous—a feeling of unusual tenderness and inquiry, seemed to pervade the minds of all;—we pray that a blessing may follow.

JAMES MATHIS, *Moderator*,

GEORGE W. HUFHAM, *Clerk*.

TO THE CHURCHES.

Beloved Brethren:

WE feel disposed at this time to address you on the subject of Unity, *ie*, oneness, whether of sentiment, affection or exertion.

We will in the first place, offer a few reasons why we should be united, secondly, point out some of the advantages of Union, or Concord, and thirdly and lastly, speak of the disadvantages of discord or want of union.

In regard to the first proposition, we should remember, that we are all by nature the children of wrath, even as others, Eph. 2d Chap. Verse 3rd "All have sinned and come short of the glory of God," we are wandering in forbidden ways, and had justly incurred the displeasure of the Almighty; "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved,) and hath raised us up together" &c. Eph. Chap. 2d Verse 4, 5 & 6. Is not this of itself a sufficient reason, why we should be of one heart and of one mind?

Again, we profess to be born from above, to be children of the same Heavenly King, to be led by the same spirit, to have experienced the like precious faith, to be wading through the same trials and difficulties, ("For the same afflictions, are accomplished in your brethren that are in the world—1st Peter Chap. 5 verse 9,") to be partakers in the same joys in some good degree, and expectants of the same glory in the eternal world. Surely such considerations, ought to have a powerful tendency to produce and perpetuate union among the people of God. And in addition to all this, the Holy Scriptures, which we all profess to take as the rule of our life, are full and conclusive on this subject—a few passages only need be adduced. The Apostle Paul seemed to be concerned, because there were contentions and divisions among his Corinthian brethren, hence in his 1st epistle to them 1s. Chapter we find the following pathetic language: "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgments." It was not only the first thing he endeavoured to impress on their minds, but the last also, for in the last Chapter of his 2nd Epistle to them, when bidding them farewell he says, "be of one mind, live in peace" &c. In his Epistle to the Ephesians, 4th Chapter, he exhorts them to "endeavour to keep the unity of the spirit in the bonds of peace," more might be said on this division of the subject, but as the subsequent divisions, will also go to show the necessity of our being united, we proceed to the second thing proposed viz: the advantages of Union or Concord.

The strenght of any body, consists in Union; this is true in political affairs, and is equally so in matters of religion, under the blessing of God. The Saviour has graciously promised, "That if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them, of my Father which is in heaven," "for when two or three are gathered together in my name, there am I in the midst of them." Matthew, chap. 18, verses 19 & 20. Thus we see, that the presence and blessing of the Lord, are promised to those who keep the Unity of the Spirit, in the bond of peace. "If they live in peace, they have the sweet assurance, that the God of love and peace shall be with them;" 2d Cor. chap. 13, verse 11. "Behold," says David, "how good and how pleasant it is, for brethren to dwell together in Unity," 133d Psalm 12th verse; Christians being led by the same Spirit, and animated with the same hopes, may truly be said to sit together in heavenly places in Christ

Jesus, Eph. chap. 2 verse 6.—"They have fellowship with the Father and with his son Jesus Christ," 1st John, chap. 1 verse 3. It not only affords peace of mind, to be thus united in the bonds of christian love and affection, but it has a salutary influence on those around, and on society in general, among such persons, "if there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth; 1st Cor. chap. 24 v. 36. You probably have no just idea, brethren, of the good effect it would have in the world, if it could really be said of us, as it once was of some,—"see how these brethren love." "Let your light so shine before men," said our Saviour, "that they may see your good works, and glorify your Father which is in heaven;" Mat. chap. 5 v. 16; and in what way can we reflect more light, than by showing to the world that we are of one heart and of one mind, even as we are called in one hope of our calling. If unity of sentiment and affection are necessary, (which we presume none will deny,) may not the same be said in regard to exertion? Those who have experienced redemption, through the blood of Christ, the forgiveness of sins according to the riches of his grace, are made alive from the dead; they know how precious the Saviour is, "unto you, therefore, which believe, he is precious," 1st Pet. chap. 2 v. 7; how sweet the sound of the gospel to such; and can you sit still, can you be indefferent, can you withhold your prayers and your aid for the spread of the gospel and the conversion of sinners? Do not the Scriptures expressly tell us, it is the duty of those who are taught in the word, to communicate to him that teacheth in all good things? Gal. chap. 5 v. 6. Is it not ordained, that they who preach the Gospel shall live of the Gospel? 1st Cor. chap. 9 verse 14. Now if all our brethren, and others friendly to our cause, were unitedly engaged in this good work, the amount of good that might be done, under the blessing of God, is incalculable. The present is a time when the Lord seems to be blessing the Word of Life in an unusual manner,and if the preachers hands were loosed, they would have time to study more, to preach more, and consequently to be more useful, and a very small amount from each one would answer the purpose: Preachers are obliged to support their families, and it requires as much to support theirs as others,—You know the close attention to business that is necessary, to provide for your households. How can they, (the Preachers,) do this, and leave their homes and their business, and attend as they ought, to the arduous duties of the ministry? Will you refuse to come up to the help of the Lord, against the mighty? But lest we transcend our limits, we must come to the last thing proposed, and speak of the disadvantages of discord, or a want of union.

As Union is the strength of any body or society of people, disunion must weaken, if not prevent the prosperity of any. A retrospective view of the rise and fall of empires, and history of past events, fully confirm this idea.—Indeed we are assured by our Saviour, "that every kingdom divided against itself, is brought to destruction, and every house or city divided against itself shall not stand," Mat. chap. 12 v. 25. Discord is the very bane of religion,

it has a tendency to withdraw the affections of the children of God, one from another, and not only destroys their own peace and happiness, but has an unhappy influence on others: you know brethren, if the members of any church get at variance, and become contentious, that the church never prospers while this is the case; sinners are hardened thereby, thoughtful and serious persons are brought to a stand, and are almost ready sometimes to conclude there is no reality in religion, and christians are kept back from uniting with the church, just for the want of that good order and harmony, which ought to prevail among professors of religion, especially of the same order. And if the cause is thus injured within the limits of one church, for the want of union, must not the same cause produce the same effects, among us as a denomination generally? Other denominations unite, and seem to go hand and heart with their plans and operations, and are actually possessing the very ground, in some instances, that we might have possessed, had we only been united; and we do believe, brethren, that the difference among us, as it respects the exertion made by some, for the the spread of the Gospel, and the melioration of mankind, is an honest difference of opinion, with a great many, at any rate. We have no doubt that many of God's dear children, are opposed to the benevolent plans and exertions of the day, because they fear there is something wrong in them, or that they do not see according to their understanding of the matter, as thus saith the Lord for them. We know many of them too well to think otherwise; and at the same time, we believe as firmly, that there are many friendly to, and actively engaged in exertions of the kind alluded to, that do believe they are discharging their duty, and complying with the very spirit of the Gospel,—and in fact that the blessing of heaven has attended, and still continues to follow the labours of many thus engaged; there can be no doubt. There are many living witnesses, in our own country, to the truth of this; and many poor heathens are rejoicing that the Gospel has ever been sent to them, that they have ever heard the precious name of Jesus. And oh brethren, how are they to believe on him of whom they have not heard? and how are they to hear without a preacher? Then Brethren, on both sides of the question, do not fall out by the way; lay aside all censure, use no harsh expressions one against another, pray for union; be willing to let each party enjoy their opinion, without being hurt about it—let brotherly love continue. The Baptists, above any people in the world, ought to love one another, for reasons which might be mentioned were it necessary. As Paul said to the Romans, chapter 14 verse 3, about eating, we say to you about giving:—"let not him that giveth, despise him that giveth not, and let not him that giveth not judge him that giveth for God hath received him."—Pray brethren for the prosperity of Zion, for the conversion of sinners; and act too, in that way, which you believe is calculated to bring about an object so desirable, according to the directions laid down in the sacred volume; endeavoring to keep the unity of the Spirit in the bond of peace.

May the grace of our Lord Jesus Christ be with you all.—*Amen.*

JAMES MATHIS, *Moderator;*

GEORGE W. HUFHAM, *Clerk.*

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

Lisbon, Sampson County,

OCTOBER 4, 5, & 6, 1833.

Friday, October 4, 1833.

1. The introductory sermon was preached by Elder George W. Huffham; Text, Matthew 14th Chapter, 19th Verse: "And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude."

2. The list of Churches was called over; a majority being present: appointed Brother James Mathis, Moderator, Elder George W. Huffham, Clerk, and brother Stephen Graham, Assistant Clerk: proceeded to open Session, prayer by Elder Hiram Stallings.

3. Selected Committees of Arrangements and Finance: Committee of Arrangements—Brethren S. Graham, G. Sloan, E. C. Gavin, H. Mathis, and Elder G. Fennell. Committee of Finance—Brethren G. Sloan, and E. C. Gavin.

4. Called for Visiting and Corresponding Ministers and Brethren: appeared, Elders James McDaniel and Philip Herrigton: From the Raleigh Association as a delegate, Elder William Duprey, and from the Neuse Association, Elder William B. Rhem, bearing

of Correspondence from said Association. All of whom were cordially received and invited to participate in our deliberations: proceeded to read the Church and Association Letters, and make the following statement of our association.

Counties and Churches.		Baptized.	Rec'd by Letter	Dismissed.	Excluded.	Restored.	Dead.	Number.	Fund.
DUPLIN.									$ cts
Bear Marsh.	H Swinson.* H. Moore. J. Oliver.	16		2	3			89	2 70
Limestone.	R. Swinson, Jas. Dobson, H. Sandlin.*	10	2	1			1	33	1 00
Nohunga.	H Bert.* A. Bert. T. Philips.	34						54	1 75
Island Creek.	H. Stallings. Ja. Carroll, Jno. Chason.	4	1	3			1	56	2 00
Concord.	G. Sloan. S. Graham. B. Carroll.	29	4	1				57	2 00
SAMPSON.									
Rowan.	Ja. Mathis. Jno. Falkner,* W. Wiggins.	39			2	1		100	2 00
Beadah.	R Byrd, E. C. Gavin.	1	2					13	75
Brown's M. H.	H. Stephens. A Brown.	15			1			46	1 00
Newhope.	Jno. Chesnut, Sa. Boon.*	23	2	3				40	1 20
Lisbon.	G. Fennel, J. Peterson, Jno. Boykin.	49					3	87	3 15
Culbreth's Church.	Not represented. Number as last year.							51	
NEW HANOVER.									
Ba[illegible] Tail.	G. Newton. L. Highsmith, G. W Huff'ham.	143		100			2	104	2 00
Ri[illegible]s Creek.	W. H. Van. D. George. A. Holt.	20	2	6	1		4	55	2 56
W[illegible]ington.	Jac. C. Grigg. Den. Collins.* H. Coston.*	35	5	2			1	89	2 00
Maple Bluff.	Ja. Corbett. Jno. Corbett, Wm. J. Findley.	43	2			2		73	2 50
Hopewell.	Wm. Armstrong, L. Croom, Jno. Moore.	12	1					30	2 75
Moore's Creek.	C. Alderman. E. D. Walker. D. Jones. (since their Constitution.)	18						118	3 06

The names of the Delegates marked with the asterisk thus * were absent.

5. Letters were presented from the newly constituted Churches: Moore's Creek, Hopewell and Wilmington, by their Messengers. viz: From Moore's Creek. C. Alderman. D. Jones, E. D. Walker; Hopewell, Wm. Armstrong, L. A Croom, and John Moore; Wilmington, Jacob C. Grigg; praying admission into this Association. The necessary evidence being furnished of the principles, conduct, and regular Constitution of these Churches, they were received as constituent members of this Association, and the Moderator extended to the Messengers the requisite instruction, and the right hand of fellowship.—The state of which is placed above.

6. *Resolved*, That Elders Jacob C. Grigg, Hiram Stallings and Brother Stephen Graham correspond with the Neuse Association: That Elder George Fennel write a letter of Correspondence, to the Cape Fear Association. to be handed in at their next Session by Elder Wm. J. Findley; and that Elder George W. Huff'ham correspond with the Raleigh Association.

7. *Resolved*, That the Clerk order 500 copies of the minutes to be printed.

8. The Committee of Finance gave their Report as follows, and were discharged:

To balance on hand of last year's fund	$[illegible]
To Contributions of this year	31 86
	2 90

CONTRA.

By this Sum for printing the Minutes last year	3 00
Paid the Clerk for services	10 00
	$23 00
Balance in Treasurer's hands	$39 96

Adjourned to Saturday, 10 o'clock; Prayer by Elder Wm. B. Rhem.

Saturday October 5,

Met according to adjournment. Elder Findley prayed.

9. Resolved that Elders Fennel, Grigg, Huffham and brother Graham be appointed a Committee to prepare a DIGEST of the Letters from the Churches composing this body.

10. *Resolved* that the Clerk pay the Delegates to Sister Associations, One Dollar per day for their services, during their attendance.

11. The Digest prepared by the Committee was handed in, but not being complete was referred to Elders Fennel and Huffham to amend and prepare for the press.

12. *Resolved*, that our next Association be held at Bear Marsh, to commence Friday before the first Lord's day in October, 1834.

Resolved, that Elder G. Fennel is appointed to preach the Sermon introductory to that meeting: In case of failure Elder H. Swinson.

13. *Resolved*, that the Churches are requested to send up a fund at our next annual meeting for the relief of infirm and superannuated preachers.

14. *Resolved*, that the Clerk order five hundred copies of the Minutes to be printed.

15. *Resolved*, that a collection be taken up on Sabbath for the relief of Elder John Crumpler.

In accordance with the above resolution a collection was taken. The hospitality of the people exceeded our most sanguine expectations. Eighteen Dollars and nineteen cents were contributed.

16. *Resolved*, that we express our unfeigned thanks to the Church at this place, and the people of this vicinity, for their kindness and hospitality towards us during the Session.

Adjourned until Sunday 10 o'clock. Prayer by Elder Geo. Fennell.

17. The Ministers appointed to preach on Sunday, proceeded in the following order—Elder Wm. J. Findley, from Psalms, 126 ch. 6 v.; Elder J. C Grigg from Acts, 17 ch. 30, 31 v.; Elder James McDaniel closed from Isa., 66 ch. 2 v.

The Congregations were numerous. A feeling of considerable tenderness and anxious inquiry seemed to pervade the minds of many. We pray for a blessing to follow.

JAMES MATHIS, *Moderator.*

GEORGE W. HUFHAM, *Clerk.*

1. *Bear Marsh.*—Behold for peace (or instead of peace) I had great bitterness. This Church since our last Annual Association, has had to lament, that the holy and beautiful house where they praised the Lord, was burnt up with fire, and all their pleasant things laid waste. In this condition of things, they have now been long lamenting as children without a home. This affliction has been rendered still more painful by an unhappy misunderstanding among themselves; but with satisfaction and gratitude, they state that their differences with each other have subsided, and that the fertilizing stream of heavenly love again begins to flow from bosom to bosom, and that heavenly peace again with balmy wing begins to shade and bedew their happy meetings. And since our last Association they have baptised 16. Their whole number is 89. They are are attended by Elder Swinson, and occasionally, by other visiting brethren in the Ministry.

2. *Limestone.*—This Church does not express any lively sense of the Lord's presence, or of his kind interference in its favour; yet they mention that 10 have been baptized, and that peace and harmony prevail. Their number is 38.

3. *Nohunga*—Under the pastoral care of Elder William Wells. It expresses gratitude to the Lord for his gracious visits. Since our last they have received by Baptism 34, and they have lost none either by death or by exclusion.

4.—*Concord.*—This Church says "Our hearts are made to rejoice at the wonderful effects of divine grace. It has pleased the Lord, in mercy, to visit our Church, and bring 29 precious souls to the knowledge and belief of the Truth. O brethren help us to praise our blessed Redeemer, and give all the glory to his great name." Since our last 29 have joined this Church by Baptism; their full number is 57.

Rowan.—"Glory be to God for the work that he hath done, and blessed be the d forever." This Church says, "Brethren the Lord has been very good to us since e last year. Many of our children have been made the happy sharers of God's grace—nd also many of our neighbors, &c. O help us to praise the Lord for his great love wherewith he hath loved us. The Lord has favored us with the labors of Elder D. S. Williams: we are all in quietness, peace and love. Received by Baptism, this year, 30; our full number is 100.

6. *Beaulah.*—This Church is small and in a state that calls for our sympathy; our prayer, and our personal labour—yet the brethren live in love and are at peace among themselves.

7. *Brown's M. H.*—This Church deplores the coldness and lukewarmness of religious exercise, as being of several years standing—but they have, lately, through divine goodness, been revived, by seeing many friends and neighbors inclined to follow their Lord and Saviour.

8. *New Hope.* The brethren of this Church write that they have nothing very delightful to communicate; yet, that they live in love and peace—and have baptized 23, without sustaining any loss either by death or excommunication. We think, notwithstanding all the brethren say, that these are delightful considerations, and that the Lord hath done great things for them; for which, both they, and we, ought to be thankful.

9. *Lisbon.*—This Church says, that since the last Annual Association, the Lord has been pleased to bless them with a refreshing season, for which they desire to be truly thankful. They have the watch, care and labors of Elder George Fennel, who has baptised since our last, 49. The Association is now in session at this place.

10. *Riley's Creek.*—This Church has since our last, received by Baptism 20; its present number is 53. It is under the watch, care and ministry of Elder George Fennel.

11. *Wilmington.*—This Church was first constituted April 13th, of the present date.—At its constitution, Elders Lewis Whitfield and John Armstrong presided, and assisted it by their advice and counsel. At its constitution, brethren Warren and Grigg were requested to take the pastoral charge of the brethren, to which they also submitted. Through indisposition and other engagements brother Warren has been precluded from filling up his appointment. The present number of members is 89, of whom 34 have been baptized since last February; the others were received by letter, &c.

12. *Maple Bluff.*—Glory to God in the highest; on earth peace, good will towards men. The intelligence from this Church is of a reviving nature, and communicated in a reviving manner. They render humble and grateful acknowledgements to Almighty God our heavenly Father, for his abundant goodness. Their total number is 73, of whom 4 have been baptized within the last year, and the work is still progressing.

13. *Island Creek.*—Though this Church is not represented to be in a very thriving condition, yet they express gratitude for the enjoyment of harmony, peace and concord; and say they have been made glad to hear of the great accessions to some of the Churches in this body. Since our last they have received by baptism 4; Their full number is 56; Brother Hiram Stallings is their Pastor.

14. *Bull Tail*—The Lord hath done great things for this Church, whereof they and we are glad. There has been the greatest excitement among the people in this section during the past year ever witnessed by the oldest inhabitants.—Many have been made to rejoice in God their Saviour. There have been baptized within their limits, the last year, 143. About 100 have been dismissed to be constituted into a separate Church, leaving their number 104. W. Wells is their Pastor.

15. *Moore's Creek.*—Hallelujah, for the Lord God Omnipotent reigneth! This Church, constituted on Friday, the 4th inst. consists of 118 members, most of whom have been joined to the Lord and his people within the last 12 months, and the good work still seems to be going on. This Church has been blessed with the mutual labors of Brethren Wells and Fennel.

16. *Hopewell.*—This Church was first constituted on the 5th Lord's day of March last. It has since received 12 by Baptism—its present number is 30.

JAMES MATHIS, *Moderator.*

S. W. HUFHAM, *Clerk.*

MINUTES

Of the *Goshen Baptist Association*, assembled at *Bear Marsh Meeting House*, Duplin Co. N. C.

FRIDAY, October 3rd, 4th, 5th & 6th, 1834.

1. The introductory sermon was preached by Elder George Fennell, 1st Epistle General of Peter, Chapter 3rd, Verse 12th.

2. The list of Churches was called over, a majority being present, appointed Elder William J. Findley, Moderator, Elder Geo. W. Huffham, Clerk, and Elder George Fennell, assistant Clerk: proceeded to open Session; praise and prayer by the Moderator.

3. Proceeded to appoint Committees of Arrangements and Finance. Of Arrangements—John Oliver, George Fennell, Henry Moore, Henry Swinson and John Carr. Of Finance—Henry Swinson and James Carroll.

4. Called for visiting and corresponding delegates from Sister Associations and Churches—Elders, William P. Biddle and Frederick B. Lofton, appeared as delegates from the Neuse Association, bearing a Letter of Correspondence from said Association, who were cordially received and invited to participate in our deliberations.

5. Proceeded to read the Church Letters and make the following statement of our Association.

6. *Resolved*, That another column be appended to our Minutes, to signify the receptions of members whose baptism is deemed valid.

Elders David S. Williams and George W. Wallis appeared, and were invited to take seats with us.

THE STATEMENT OF THE CHURCHES.

Counties and Churches.	DELEGATES.	*Baptism.*	*Rec'd by Letter.*	*Dismissed.*	*Experience.*	*Excluded.*	*Restored.*	*Dead.*	*Number.*	*Association Fund.*	*Relief Fund.*
DUPLIN										$ cts.	$ cts
Bear Marsh.	H. Swinson, J. Oliver, J. Wilson.	6		13			1	1	81	2 00	2 00
Nahunga	J. Philips, A. Best, R. Best,	1	3					1	53	2 00	1 10
Limestone.	R. Swinson, James Dobson, D. Southerland.*	4	3	1				1	38	0 75	
Island Creek.	H. Stallings, H. Murray, J. Carroll.					1			56	2 00	
Concord.	B. Carroll, S. Graham,* Z. Williams.	5	1					2	62	1 40	1 40
SAMPSON,											
Rowan,	W. Wiggins, Jno. Falkner, E. Gregory.	10	3	7				1	110	1 50	
Beaulah,	R Byrd, E. C. Gavin.*								13	50	
Brown's M. H.	A. Brown, Hardy Stephens.	5					1	1	52	1 50	
Newhope,	D. West, D. Rogers. D. Chesnut.	6	1					1	44	2 00	
Lisbon,	G. Fennell, J. Boykin, J. Smith.*	1	3	8					83	3 00	1 00
Red Hill,	H. Mathis, J. Van, J. Mathis.*								19	1 00	0 50
Cubbreth's Church.											
N. HANOVER.											
Lebanon,	O. Fennell, Wm. K. Devane, C. Corbett.	8	6						41	1 25	0 75
Bull Tail,	G. W. Huffham, Jeph. Newton, W. Wells.	17		8			1		114	2 00	2 18
Riley's Creek,	Theo. Swinson, W. Larkins.	8	1						64	2 00	1 00
Wilmington,	W. J. Findley, Den. Collins,* J. King,* H. Costin.*			2				1	81		
Maple Bluff	J. M. Marshall,* Wm. Priggen,*	17		2					96	2 50	1 50
Hopewell,											
Moore's Creek.	M. Alderman, E. D. Walker, O. Alderman.	26	2	6				2	138	3 00	1 00

The Delegates marked with the asterisk thus * were absent.

7. Letters were presented from the newly constituted Churches, Lebanon and Red Hill, by their delegates, petitioning for admission into the Association. The necessary evidence being furnished of their Constitution, principles and conduct, they were received as constituent members of this Association. The moderator extended to them the right hand of fellowship—the state of which is placed above.

8. *Resolved*, That Elder G. W. Huffham be appointed Treasurer.

9. *Resolved*, That a digest be prepared from the Association Letters, giving the respective state of the Churches, by Elders G. Fennell, D. S. Williams, W J. Findley, H Swinson, and G. W. Huffham.

10. *Resolved*, That Elders G. W. Huffham and H. Swinson be appointed delegates to the Neuse Association; and Elder Geo. Fennell to the Cape Fear Association.

Resolved, That Elder Wm. J. Findley write a Circular for our next Association.

Resolved, That the Clerk order five hundred copies of the minutes to to be printed.

Adjourned until Saturday morning 10 o'clock, Elder H. Swinson prayed.

Met on Saturday morning, according to previous adjournment; opened Session with praise and prayer, by Brother A. Whitfield.

The Committee of Finance gave in their report as follows, and were discharged.

To balance in hand on last years' fund, - - - -	$ 39 90
To contributions this year, 28 61	
	$ 68 51

CONTRA.

By this Sum for printing last years' minutes, - -	$ 15 00
Paid William J. Findley, for visiting ~~Neuse~~ Cape Fear Association, - - -	6 00
Paid Cl'k; for last services,	13 00
	$ 34 51

The Association Fund remaining in the Treasury at this time, is - $ 34 51

The Relief Fund is $12 01 3-4.

Resolved, That the Clerk pay the delegates to Sister Associations, one dollar per day during their attendance.

Resolved, That our next Association be held at Limestone M. H. commencing Friday before the first Lord's day in October, 1835.

Resolved, That Elder G. W. Huffham preach the sermon introductory to that meeting; and that Elder David Rogers be his alternate.

Resolved, That the Churches be requested to send up a fund for the relief of superannuated and infirm preachers.

Resolved, That the churches be requested to take into consideration, the state of the funds of the Association.

Resolved, That Elder G. Fennell correspond, by Letter, with the Raleigh Association

Resolved, That the clerk be allowed thirteen dollars for his services.

Resolved, That the clerk insert the names of all the Ordained and Licensed Preachers in the Association.

SAMPSON COUNTY. *Ordained*—David Rogers, John Crumpler.

DUPLIN COUNTY.—*Ordained*—William Wells, Hiram Stallings, George W. Huffham, and Robert McNabb. *Licensed*—Benaja Carroll.

NEW HANOVER COUNTY. *Ordained.*—William James Findley, George Fennell, William Armstrong.

Resolved, That the Treasurer pay the relief fund to Elder John Crumpler, which is $ 12 01 3-4

Resolved, That obituary notice be taken of the death of brother Gibson Sloan, which will be found in the state of Concord church, in the digest.

Resolved, That the first Monday evening in every month be held as a monthly concert of Special prayer, for the prosperity of Zion and general revival of religion.

We offer our sincere thanks to this church, and the people in her vicinity, for their hospitality and unremitted exertions to make us happy and comfortable during our Session.

The ministers appointed to preach on Sunday proceeded in the following order:—William J. Findley, 2nd Psalm—Verse 12. George Fennell, 2 Cor. 5 Chapter, 10 verse, William P. Biddle, ended his Saturday's unfinished sermon, Math. 16 Chapter, verse 17. The large congregation seemed so much interested that preaching was continued on Monday. The incalculable amount of good which was done, eternity alone will tell,

G. W. Huffham clerk,
Wm. J. Findley Moderator.

DIGEST.

BEAR MARSH.—It is cause of gratitude, that information from this church leads to the soul cheering conclusion, that during the last year the Lord has continued to revive his gracious work amongst them; so that it may truly be said by them, instead of bitterness we are made to enjoy great peace.—Their once beautiful house it is true was burned up; but God has enabled them to erect another on the ground thereof, in which we now have the happiness of taking sweet counsel together in an associational capacity. The Lord seems to favor this meeting with his presence, which is felt in an unusual degree. The builder of the new Meeting House is the first that has been received to membership, since its erection.—Elder G. W. Wallis is their pastor; received by Baptism 6 their number is 81—The Lord hath done great things for us whereof we are glad; Ps. 126—verse 3rd.

LIMESTONE.—This church remains as a garden which the Lord hath planted and walled around. Although the Brethren do not say that any extraordinary revival has

taken place, yet it is manifest that the Lord continues to smile upon and water them with gentle showers of his refreshing grace.—This branch of the Lord's Zion is under the pastoral care of Elder Hiram Stallings, received by Baptism 4; their number is 38.—The Lord shall increase you more and more—Ps. 115, verse 14.

Nahunga.—This Church expresses gratitude for gospel privileges. The Brethren, notwithstanding, complain of a cold state of religion, and they duly appreciating the prayers of the faithful, desire the churches to pray the Lord to revive his work among them. O Lord revive thy work.—This church is under the watch, care and ministry, of Elder William Wells; received by Baptism 1, their number is 53.

Concord.—This Church rejoices in the peace and tranquility in which she travels; yet regrets the lukewarmness of the times, after experiencing such a glorious outpouring of the spirit. Elder William Wells is her pastor; received by Baptism 5, their number is 62. And lest I should be exalted above measure through the abundance of revelations there was given me a thorn in the flesh; 2 Cor. 12 chapter, 7 verse. It is now our painful lot to record that on the 15th of August this church sustained a serious loss in the death of Brother Gibson Sloan; a man eminently useful as a citizen and Christian He was baptised in August 1823, and was a very efficient member of this Church. He was a deacon for a considerable time, and filled that sacred office until his death, in a manner truly exemplary. He died in the 60th year of his age.—The memory of the just is blessed; Prov. 10 chapter, 7 verse. P S. This church has also to lament, that on the 27th of October she was bereaved by death of her remaining deacon, Doctor Stephen Graham—in the death of this great and truly good man, both Church and State has sustained a loss not to be repaired. The religion of Jesus has lost a bright and shining light, and the church a strong pillar. His prayers will long be remembered, by those whose hearts were gladdened under the sound thereof, where his voice is now heard no more. Know ye not that there is a prince and a great man fallen this day in Israel; 2 Sam. 3 chap. 38 verse.

Island Creek.—This church evinces a spirit of prayer and a desire that the Brethren should pray for her. Elder Hiram Stallings is their pastor, received by Baptism 2; their number is 56. The desire of the righteous shall be granted; Prov. 10 chap. 24 verse.

Rowan.—This church laments that the Lord has, in some degree, withdrawn his smiles from her, and urges on the brethren the necessity of a more prayerful spirit.—She enjoys peace and harmony, for which she expresses her thanks. Let us consider one another, to provoke unto love and to good works; Heb. 10 chapter, 24 verse.—She has received by Baptism 10, number 110. She is under the ministry of Elder David S. Williams.

Beaulah.—Seems duly to appreciate her christian privileges, and requests an interest in the prayers of the Brethren. She is small in number, but enjoys peace and happiness with herself. Now the lord of peace himself give you peace always by all means—2 Thess. 3rd, 16th.

Brown's M. H.—This church enjoys union, peace and love, for which she is thankful. She rejoices that although during the last year, she has not had a great increase of numbers, she has been preserved from decrease, and desires an interest in the prayers of her fellow travellers to Zion.—Elders Crumpler and Williams attend her. She has received by Baptism 7, total 52.—Behold how good and pleasant it is for Brethren to dwell together in unity; Ps. 133, 1.

Newhope.—The Brethren of this church say they believe it is their duty to meet with the association, to consult for the prosperity of the Redeemer's kingdom. They are at peace among themselves. Elder David Rogers is their pastor. They have received 6 by Baptism; number 144. And let the peace of God rule in your hearts, to which ye are called in one body, and be ye thankful; Col. 3, 15.

Lisbon.—This church seems to regret that the cause of the Redeemer has not, apparently, obtained much since our last annual meeting. They crave an interest in the prayers of brethren. Stand still and see the salvation of the Lord; Exod. 14, 13. Elder George Fennell is their pastor, number 83.

Cubbreth's Church.—Why stand ye here all the day idle; Math. 20, 6.

Red Hill.—Says, let the Lord be praised that a branch of his Zion is established in this place; peace and harmony prevail in her walls. She has had much opposition to encounter Who art thou O Great Mountain before Zerubabel, thou shalt become a plain; Zeck. 4, 7. Elder G. W. Huffham is her pastor, her number is 19.

Bull Tail.—This church says, we have to praise God that he is still doing wonders among us; many souls it is hoped have been made the sharers of Divine Grace, the effusion of the holy spirit has descended upon us, like the soft dews upon the hills of Zion. It has pleased God, in his mercy to bring into his Gracions Kingdom 17 by Baptism, and one of these in his ninety fourth year—number 114. Elder William Wells is their pastor. The Lord reigneth let the Earth rejoice; Ps 97, 1.

Riley's Creek.—Says God has been very good to us for which let the Lord be

praised; many souls, we trust, have been born to the Saviour. Received by Baptism 8; in fellowship 64. Elder George Fennell. is their pastor. Ye are blessed of the Lord which made heaven and earth; Ps. 115, 15.

WILMINGTON.—This church bewails her destitution of a permanent ministry; and the consequent lukewarmness which for a time prevailed. They rejoice that the Lord seems to smile upon them, in that they have begun to experience in a little the times of refreshing from the presence of the Lord, through the instrumentality of Elder W. J. Findley who occasionally visits them. Their number is 81; I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land; Ps. 143, 6.

MAPLE BLUFF.—Rejoices in the tender mercies of our God, and praises him for her christian liberties. The Lord seems to have opened the doors of the store house of his mercy for her: his gracious work is still continued. Received by Baptism 17, number 96. The Lord is exalted; for he dwelleth on high; he hath filled Zion with judgement and righteousness; Isa. 33, 5.—She is under the care of Elder G. Fennell.

HOPEWELL.—Not represented on account of the freshets.

MOORE'S CREEK.—The Brethren in this church express gratitude in a lively manner, that the Lord continues the visitations of his grace among them. They say the Lord hath certainly done great things for us whereof we are glad. They have received 25 by Baptism, number 137. They are blessed with the labors of Elders Wells and Fennell. He that is mighty hath done to me great things, and holy is his name; Luke 1st, 49.

LEBANON.—This is a newly constituted church, and desires that all the Brethren should join with her to praise the Lord. The Lord hath wrought a mighty work within her dwellings; refreshing showers of heaven's rich grace have reached all her doors, and she can truly say "we sit together in heavenly places in Christ Jesus." Elder G. Fennell is her pastor. Received by Baptism 8, number 41. And all thy children shall be taught of the Lord; and great shall be the peace of thy children; Isa. 54, 18.

WILLIAM J. FINDLEY, *Moderator.*
G. W. HUFFHAM. *Clerk.*

[*Cost of Printing* 500 *copies*, $ 15.]

MINUTES

Of the *Goshen Baptist Association*, assembled at *Limestone Meeting House*, Duplin Co. N. C.

FRIDAY, 3rd, 4th and 5th October, 1835.

1. The introductory sermon was preached by Elder George W. Huffham, Hebrews, 11th Chapter, Verse 14th —"For they that say such things declare plainly that they seek a country."

2. The list of Churches was called over, a majority being present, appointed Elder William James Findley Moderator, and Elder George W. Huffham Clerk, and Elder George Fennell assistant Clerk: Proceeded to open session, praise and prayer by Elder A. W. Chambliss.

3. Proceeded to appoint Committees of Arrangements and Finance. Of Arrangements—Elder Hiram Stallings, and Brethren, Benjamin Oliver and Henry Moore.—Of Finance—James Carroll and John Oliver.

4. Called for visiting and corresponding delegates from Sister Associations. None appeared.

5. Proceeded to read the Church Letters and make the followiug statement of our association.

STATEMENT OF THE CHURCHES.

Counties and Churches.	DELEGATES.	*Baptism.*	*Rec'd by Letter.*	*Dismissed*	*Experience*	*Excluded.*	*Restored*	*Dead.*	*Number.*	*Association Fund*	*Relief Fund.*
DUPLIN, Bear Marsh,	H. Swinson, H. Moore, B. Oliver.	57	4	4	4	1	3	2	147	$cts 4 00	$cts 0 00
Nahunga, now Johnson's M. H.	Tho. Philips senr., Tho. Philips jr., N. Frederick.								58	3 25	0 00
Limestone,	Ja. Dobson, D Southerland, H. Sanderlin.	3					1		36	1 00	0 00
Island Creek,	J. Carroll, H Stallings, W. Chason,	1				4		1	50	2 00	1 60
Concord,	W. Swinson, B. Carroll, D C. Moore.	2	2					3	60	1 75	0 00
SAMPSON, Rowan,	O. Williamson, J. L. Boykin,	4		14		1			99	1 50	0 00
Berulah,	E. C. Gavin, F. Millard, R. McNabb,	1	1	3	8			1	18	0 75	0 00
Brown's M. H.	Jno. Crumpler, A. Brown*			1		1	1	3	40	1 50	0 00
New Hope,	D. Rogers. D. West,		1	3		3			39	1 50	0 00
Lisbon,	G. Fennell J. Boykin J. Andrews	7	1	2					89	3 25	1 50
Red Hill,	J. Mathis.* H. Matthis,*								20	1 25	0 00
Pleasant Union,	J. Horn,* J Underwood,*								30	1 00	0 00
NEW HANOVER, Lebanon,	O. Fennell, T. C. Corbett, W. K. Devane.	2	4	1				2	45	2 00	0 75
Wells' Chapel,	G. W. Huffham, D Wells, L Highsmith	2		7			2	1	106	3 00	2 40
Riley's Creek,	W. R. Larkins J Scott, E. Rouse	5	2	2				2	64	2 00	1 00
Wilmington,	A. W. Chambliss, T. T Costin*	8				11		2	65	1200	0 00
Bethlehem,	W. J. Findley, W S. Priggen,							4	110	2 50	1 50
Hopewell,	Wm Armstrong, W. Lamb, E. B. Lamb,	5						1	41	2 00	0 00
Moore's Creek,	O. Alderman, E. D. Walker, D Mott,	11		9		1		2	141	3 00	1 10

The names of Delegates marked with an asterisk thus * were absent.

6. The Association, upon reflection of the death of Elder Wm. Wells, deemed it most expedient to dispense with the circular this year, in order to give room to the expression of the deep regret, universally felt in the Association, on account of his decease, and to record their sense of his great worth, as a faithful and good minister of the New Testament.

7. *Resolved*, That the widows of infirm and superannuated preachers be entitled to the same degree of Pecuniary aid, from the Association, as the infirm and superannuated preachers themselves are.

8. *Resolved*, That the clerk pay the relief fund to the widow of Elder William Wells; amount, - - - - - - - $9,25

9. *Resolved*, That Elders G. W. Huffham and Henry Swinson be appointed delegates to the Neuse Association, at their next session, and that Elder A. W. Chambliss, correspond by letter, with the Cape Fear, and Elder G. Fennell with the Raleigh Associations.

10. *Resolved*, That obituary notice be taken of the death of Elder William Wells, that a committee, consisting of Elders Fennell, Findley, Swinson, McNabb, and Huffham, be appointed to condole with the family of the late deceased, and to prepare for the minutes such a notice as his ministerial labors and great worth deserves.

11. *Resolved*, That the clerk pay delegates to Sister Associations, one dollar per day during their attendance.

12. The Committee of Finance gave in their report as follows, and were discharged.

Contributions to this years' fund, - - - - - - - - -	$49	26 cts.
Balance on last years' fund,	34	51 "
Relief Fund, - - - - - -	9	25 "
	$93	02

CONTRA.

By this sum for printing last years' minutes, - - - -	$15	
Paid clerk for last years' services, - - - - - - - -	15	30
Remaining in the Treasury, -	$63	02

The relief fund substracted from 63 02 leaves the association fund, - - - - - - - - - $58 77

Adjourned until Saturday 10 o'clock, Elder George Fennell prayed.

Saturday morning, met according to previous appointment, Elder H. Swinson opened session with praise and prayer.

13. *Resolved*, That our next association be held at Beaver Dam Meeting House, in Duplin County, commencing Friday before the first Lord's day in October next.

14. *Resolved*, That Elder George Fennel, preach the sermon introductory to that meeting, and that Elder W. J. Findley be his alternate.

15. *Resolved*, That Elder Henry Swinson preach the first sermon on the stage, and that Elder Hiram Stallings be his alternate.

16. *Resolved*, That the Clerk order One Thousand copies of the Minutes to be printed, and that he give the Church at Wilmington two hundred.

17. *Resolved*, That the Churches be requested to send up a fund for the relief of superannuated and infirm preachers. It will be seen by reference to the sixth item of our minutes that this resolution has been so amended, as to embrace the widows of our infirm and superanuated preachers who are deceased.

18. *Resolved*, That Elder William J. Findley write the circular for our next association.

19. *Resolved*, That the first Monday evening in every month, be set apart as a monthly concert, of special prayer, for the prosperity of Zion, and a general revival of religion.

20. *Resolved*, That the Clerk insert the names of all the ordained and licensed preachers in our association.

DUPLIN.—*Ordained*, Hiram Stallings, Benejah Carroll, Robert McNabb, Henry Swinson, George W. Huffham.

SAMPSON.—*Ordained*, David Rogers, J. Crumpler, Josiah Underwood.

NEW-HANOVER.—*Ordained*, Geo. Fennell, A. W. Chambliss, William Armstrong. *Licensed*, David Mott and Hardy Brinson.

Resolved, That the Association tender to this Church and her vicinity, our thanks for their great kindness and unwearied exertions, to make us happy and comfortable during our session.

The Ministers appointed to preach on Sunday, proceeded in the following order: G. W. Wallace, John, 3rd Chapter, 14th verse; William J. Findley, 2d Corinthians, 5th Chapter, 21st verse; George Fennel, Malachi, 3rd Chapter, 14th verse. Elders Chambliss and McNabb, exhorted at the close of the meeting.

We pray that a blessing may follow.

W. J. FINDLEY, Moderator,
G. W. HUFFHAM, Clerk.

Obituary Notice of Elder **Wm. Wells.**

Brother Wm. Wells, died at his residence in Duplin Co., on the 17th day of Sept. last, after an illness of more than four months, aged about seventy-two. He was an able and faithful Minister of the Gospel, and it may truly be said of him, that "his praise was in all the churches," and at the same time had "a good report of them that were without." He was an exception to the general rule, "that all who will live Godly in Christ Jesus, shall suffer persecution"—all spake well of him.

In the early part of his ministerial labors, he was in connexion with the Methodist Church, and was an itinerant preacher for about five years. Becoming convinced that he was in an error, as it respected the ordinance of baptism, was baptised, and attached himself to a church of our denomination, toiling about thirty seven years more, making in all, about forty-two years for the salvation of his fellow men, so that few, if any, within our knowledge, have borne the heat and burthen of the day, more emphatically than brother Wells.

His preaching was both doctrinal and practical, and generally very pathetic and appropriate, calculated to awaken sinners, encourage seeking souls, and to feed the flock of Christ. His leading topics were Christ and him crucified, the depravity of the human heart and the necessity of regeneration. He had a peculiar gift in comprehending a great deal in a few words, in avoiding digression, and excelled in exhortation and application of his discourses to the feelings and consciences of his congregations. His labors were greatly blessed, the pleasure of the Lord prospered under his ministry—many no doubt feel thankful to God that they ever heard him preach. Several persons, we have reason to believe, have been called by the great Head of the Church, within the limits of the Churches that he had the oversight of, to the important work of the ministry, and are now laboring among us, who looked up to him as their Father in the Gospel.

The subject of this notice was a man of irreproachable character, of the most exalted piety, and as was often said of him, a pattern of humility. He appeared indeed to be "clothed with humility," was the most unassuming of all men in his manners, "meek and lowly in heart," in imitation of his Divine Master.

It was remarkable that his force was not abated, relative to the knowledge of the Scriptures, and the great concern of religion, to the close of his pilgrimage. But he has exchanged this Wilderness for Heaven, his Bible and pulpits for eternal blessedness. "Blessed are the dead, which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors and their works do follow them."

He bore his last sickness, with patience and christian fortitude, although he seemed willing to live longer, yet was resigned to the will of the Lord. His faith was firm and unshaken to the last, he never expressed a doubt of his acceptance with God through the Beloved, but on the contrary a good hope through grace of entering into rest.

"Let me die the death of the righteous, and let my last end be like his."

W. J. FINDLEY, Moderator.
G. W. HUFFHAM, Clerk.

[Cost of Printing 1000 copies, $ 20.]

W. LORING, PRINTER.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

HELD AT

BEAVER DAM MEETING HOUSE,

DUPLIN COUNTY, N. C.,

SEPT. 30—OCT. 1, 2, & 3,

1836.

NEWBERN:
PRINTED AT THE RECORDER OFFICE.
1836.

MINUTES, &c.

The Introductory Sermon was preached by Eld. Hiram Stallings: Acts 2. 39. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The list of Churches was called over. A majority being present, appointed Eld. G. Fennell, Moderator; Eld. G. W. Hufham, Clerk; and bro. Jas. Carrell, assistant Clerk.

Proceeded to open session. Praise and prayer by Eld. Robt. McNabb.

Proceeded to appoint Committees of Arrangements and Finance: of Arrangements, Daniel C. Moore, B. Carrell, F. Millard, Henry Moore, and D. Wells: of Finance, Benj. Oliver, H. Matthis, and Jas. Carrell.

Called for delegates and visiting brethren from sister Associations. Elders F. B. Loftin and W. B. Rhem appeared from the Neuse Association, bringing with them a package of their Minutes. Also on Saturday, Eld. W. Dupree from the Raleigh Association. They were most cordially received. Brethren H. Whitfield and A. Whitfield appeared, and were invited to sit with us.

The Constitution and rules of Decorum were read.

Proceeded to read the Church Letters, the statistics of which may be found on a subsequent page.

The Circular Letter, to have been written by Eld. W. J. Finley, was called for, but was not received, the writer himself being absent. It was therefore Resolved to dispense with a Circular this year altogether.

Resolved, That a letter of Correspondence to sister Associations, be prepared and printed in our minutes—which shall be borne by our delegates, and on which they may be received into their bodies; and that Eld. Geo. Fennell write that letter.

Resolved, That Eld. Robt. McNabb, be appointed a delegate to the Cape Fear Association; Elders McNabb and B. Carrell, to the Neuse; and bro. H. Moore to the Raleigh; and that delegates receive one dollar per day during their attendance.

Resolved, That the Clerk prepare a condensed account of the state of religion in each Church within the bounds of this Association from the Church letters; and that that account be printed with the minutes.

Adjourned until Saturday 10 o'clock. Prayer by Elder A. W. Chambliss.

Saturday Morning.

Met according to previous adjournment. Eld. H. Swinson opened session with praise and prayer. Proceeded to business.

Whereas, Eld. D. Rogers has made known to the Association his design of travelling more or less during the next year, and probably beyond the limits of the Goshen Association: Therefore, Resolved, That the Clerk prepare such a notice of him as may be necessary to present him in his proper character before the Christian community.

Whereas, Eld. David Rogers expects to travel more or less during the next year, beyond the limits of the Association, We therefore recommend him to all to whom he may be directed by the providence of God, as a man of irreproachable character, and a good minister of Jesus Christ. May the Lord prosper his way, and bestow many blessings upon his labours.

The Committee of Finance gave in their report, which was read and received, and the committee discharged.

Report on Finance.

To	Balance on last year's fund,	$ 53	77		
"	Contributions this year,	40	75		
"	Relief fund,	23	31	———	117 83
	Contra.				
By	printing last year's minutes,	20	00		
"	W. J. Finley for visiting Neuse Ass.	4	00		
"	Clerk for last year's service,	15	00		
"	This amount for a bill on an insolvent bank,	10	00	———	$49 00
					68 83
The relief subtracted, being now paid,					23 31
Remaining in the Treasury at this time,					45 52

Resolved, That the relief fund be paid to sister R. Wells, widow of Eld. William Wells. Amount $23 31.

Resolved, That our next Association be held at Well's Chapel, in New Hanover County, commencing at the usual time, viz. on Friday before the first Sunday in October, 1837.

Resolved, That Eld. Robt. McNabb preach the sermon introductory to that meeting, and that Eld. H. Stallings be his alternate:—That Eld. H. Swinson preach the first sermon on the stage, and that Eld. D. Rogers be his alternate.

Resolved, That the Churches take into consideration the low state of our funds, and be requested to increase their contributions next year.

Resolved, That the Relief fund be continued.

Resolved, That Eld. R. McNabb write the Circular letter for our next Association

Resolved Unanimously, That Eld. R. McNabb and Hiram Stallings be requested to travel through the bounds of the Association

next year as itinerant preachers, and that the Churches be requested to contribute to their support; and in the event that they (the Churches) do not contribute to the amount of twelve dollars per month to each, whilst the yare engaged in itinerant preaching, that this Association obligates to make up the deficiency. They were present and agreed to the request of the Association.

Resolved Unanimously, That the Churches be requested to set apart the first days of May and September, as seasons of special fasting, humiliation, and prayer for a general revival of religion in our Churches, and throughout the world.

Whereas, one Param Pucket, formerly a member of this Association, who withdrew without any just cause, and has since been in the habit of travelling in the bounds of this and the adjoining counties as a Baptist preacher; and has for some time past been evidently engaged in sowing the seeds of discord among our churches—tending to division; and is guilty of frequent misrepresentations amounting to palpable falsehoods: Therefore, Resolved unanimously, that the Association recommend all her Churches to discountenance him as a christian minister.

Further, That as it is supposed the said Param Pucket will take occasion to alledge, that our disapprobation of him is not on account of the above intimated immorality, but on account of his anti-missionary principles:

Therefore, *Resolved*, That the advice of the Association to the Churches, is not on account of said Param Pucket's anti-missionary principles, but purely on account of his having sown the seeds of discord amongst our Churches, and on account of his frequent misrepresentations and falsehoods; and that we love our brethren still, although not of our opinions respecting the benevolent efforts now making for the spread of the Gospel.

Resolved, That the Clerk order six hundred copies of the Minutes to be printed, and that the Wilmington Church have one hundred.

Resolved, That the Constitution and Rules of Decorum be printed and appended to the minutes.

Resolved, That the thanks of the Association be given to the people of the vicinity for their unwearied kindness and hospitality, to make us happy during our session.

Having finished the business lying before us, the Association adjourned. Prayer by Eld. Hawley.

Preaching continued until Monday morning. We pray that a blessing may follow.

The ministers appointed to preach on Sunday, proceeded in the following order: W. B. Rhem, John 3. 14, 15. A. W. Chambliss, John 6. 37. F. Hawley, 1 Cor. 6. 20. W. Dupree, Mark 4. 11.

GEORGE FENNELL, Moderator.

GEORGE W. HUFHAM, Clerk.

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	DELEGATES.	Baptized.	Rec. by let.	Dismiss'd.	Experience	Excluded.	Restored.	Died.	Total.	Asso. fund.	Relief Fund.
										$ ct.	$ ct.
Bear Marsh,	H. Swinson, H. Moore,										
Duplin.	B. Oliver.	2		5		6			134	5 00	
Johnson's m.h	J. Phillips, T. Phillips,										
do.	R. Best.	8		2					68	2 00	4 00
Limestone,	R. Swinson, J. Dobson,										
do.	D. Southerland.	1							37	1 00	
Island Creek,	H. Stallings, J. Carrell,										
do.	R. Chason.		3	1					54	2 05	75
Beaver Dam,	B. Carrell, D.C. Moore,										
do.	J. D. Carrell.								47	2 00	1 00
Concord,	J. Taylor, Z. Williams,										
do.	W. Stallings.	17	1	1		1			39	1 25	50
Rowan,	T.Peterson,J.L. Boykin,										
Sampson Co.	O. Williamson.		5	2	2	1		2	74	2 00	
Beaulah,	R. McNabb, F. Millard,										
do.	L. Gregory.	2	1					1	20	75	
Brown's m. h.											
do.	Not Represented.										
New Hope,	P. Ezzel, D. Rogers,										
do.	D. Chesnut.	6				3	1	2	39	1 50	
Lisbon,	G. Fennell, E. Van,										
do.	P. Lee.*	2	2	1					91	3 25	1 25
Red Hill,	J. Matthis, H. Matthis,										
do.	J. Van,								20	1 00	50
Pleas. Union,											
do.	John Underwood.*								30	1 00	
Lebanon,	O. Fennell,* C. Corbett,										
N. Hanover.	O. Alderman.*								45	1 50	
Wells' Chap.	L. Highsmith, D.Wells,										
do.	G. W. Hufham.	2	2	3					107	3 00	1 00
Riley'sCreek,	A. Holt, D. George,*										
do.	T. Swinson.*	1	1	1		2			60	2 00	1 00
Wilmington,	H. T. Castin,D. Thally,										
do.	A. W. Chambliss.	15	2			11		5	69	2 00	9 31
Bethlehem,	J. Flinn, S. Lewis,*										
do.	J. W. Marshall.*	4	1			3		1	111	3 00	2 00
Mount Holly,	W. Johnson, J. Moore,										
do.	L. Croom.	9		1		1			47	3 00	
Moore's Cre'k	E.D.Walker,J.Register,										
do.	M. Alderman.	3	1	2		4			139	3 00	1 10

NOTE.—The names marked thus* were absent.

The Goshen Association to the Neuse, Cape Fear, and Raleigh Associations.

Beloved Brethren;

Through the goodness and mercy of our Heavenly Father, our Association has been favored with another annual meeting, now in session. It affords us much pleasure to be able to say, that peace, union, and brotherly love seem to pervade our body. You will perceive by reference to our minutes, that the state of religion is not flourishing in the most of our Churches; yet the greater part of them are enjoying perfect peace and harmony among themselves, as far as we know.

In some two or three churches there is an unpleasant state of things, owing principally to the seeds of discord having been sown amongst them. But thank the Lord, there is in several, an interesting state of affairs. The Lord has blessed them with the effusion of his Spirit—sinners have been brought to cry for mercy; some have attained a good hope through grace of their acceptance with God, and have united with the people of the Lord; while others are upon the enquiry what they shall do to be saved. Brethren, pray for us.

We had the satisfaction of receiving delegates from two of our sister Associations, viz. Elders F. B. Loftin and W. B. Rhem from the Neuse, and Eld. Wm. Dupree from the Raleigh, bringing packages of minutes with them. From our sister, the Cape Fear, we have no communication at all. We hope she will send us a delegate next year. Our next Association will be held at Wells' Chapel, in New Hanover County, commencing at the usual time, viz. on Friday before the first Sunday in October, 1837.

We have appointed Elders Carrell and McNabb to attend the Neuse, Eld. McNabb the Cape Fear, and brother Henry Moore the Raleigh. We now invite you most affectionately, brethren, to visit us next year.

May the great Head of the Church be with you and bless you abundantly. May he pour out his Spirit and revive his work, for Christ's sake.

GEORGE FENNELL, Moderator.
GEORGE W. HUFHAM, Clerk.

Abstract of the state of Religion in the various Churches composing the Goshen Association.

Bear Marsh.—Eld. G. W. Wallace performs the pastoral duties of this church; and they have experienced some comfortable meetings since last year. Some good appearances seem to be witnessed among them; yet they have had but two added by baptism. The congregations are large and attentive. "O Lord revive thy work." Heb.3. 2.

Johnson's M. H.—This church has, within the last year, experienced a small revival. Eight have been added by Baptism, and prospects are cheering. They have regular preaching. The congregations are large and attentive. Eld. Benajah Carrell is their pastor. "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest." Math. 9, 37, 38.

Limestone.—The intelligence received from this church, indicates much brotherly love and union among themselves. They have had but one added by baptism within the last year. The prospects are not so cheering as the friends of Zion could wish. They are under the watch care, and ministry of Eld. Hiram Stallings. "O, the hope of Israel, the Saviour thereof in time of trouble—why shouldst thou be as a stranger in the land, and as a way-faring man that turneth aside to tarry for a night." Jer. 14. 8.

Island Creek.—This church says, nothing of a painful nature has transpired during the past year. At present they enjoy peace among themselves, and seem to work together in unity. Congregations are good; but coldness in matters of religion seems to prevail. They crave an interest in the prayers of the brethren. Eld. Hiram Stallings is their pastor. "O, when wilt thou come unto me." Ps 10. 12.

Beaver Dam.—This church has been constituted within the past year. Elders G. W. Hufham and Benajah Carrell have been called to fill the pastoral office. Six have been added by baptism. Prospects are encouraging. "A little one shall become a thousand, and a small one a strong nation." Isa. 60. 22.

Concord.—This church is under the pastoral care of Elds. Hufham and Carrell. They are experiencing a glorious revival. Seventeen have recently been added by baptism, and the prospects are very encouraging. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Ps. 126. 1, 2.

Rowan.—This church represents herself as being in a cold state. Have received no additions by baptism. They enjoy for the most part, peace and union among themselves. Eld. David S. Williams

is their pastor. In the beginning of the past year they had no regular preaching, on account of the indisposition of Eld. Williams; but now they are regularly attended by their pastor, and a better state of things is looked for. "How long wilt thou forget me O Lord! forever? How long wilt thou hide thy face from me. Ps. 13. 1.

Beulah.—The intelligence received by letter from this church, is not encouraging. Coldness prevails among them in matters of religion. They crave an interest in the prayers of all Christians; and invite the ministering brethren to take their case into consideration, and visit them. Eld. R. McNabb is their pastor. "The desolate land shall be tilled whereas it lay desolate in the sight of all that passed by. Thus saith the Lord God; I will yet, for this be enquired of by the house of Israel, to do it for them." Eze. 36. 34, 37. Two have been added by baptism.

Brown's M. H.—This church, from some cause, have failed to represent themselves this year: therefore, we can say nothing about their state. If negligence be the cause of failure, this church is evi dently out of duty. "What doest thou here Elijah." 1. Kings, 19. 9.

New Hope.—This church letter says they have had some joy and some sorrow. The causes of sorrow seem for the most part to be over. A good degree of solemnity is beginning to be manifested; the incipient stages of better things are witnessed and felt among them. Six have been added by baptism. Eld Carrell is their pastor. "The Lord reigneth, let the earth rejoice." Ps. 97. 1.

Lisbon.—According to intelligence by letter from this church, all are in love, one with another. So far as is known, she regrets that there is nothing of a reviving nature to communicate; and hopes the brethren will remember her at a throne of grace. Two have been added by baptism. The congregations are large, serious, and attentive. Eld. G. Fennell is their pastor. "Let brotherly love continue." Heb. 13. 1.

Red Hill.—Nothing has been communicated from this church of a reviving nature. A good deal of indifference has been manifested to the claims of the gospel by many. Some are openly opposed to its doctrines; but at our last meeting, which continued four days, a deep seriousness seized on the minds of some, and it is hoped ere long the truth will prevail. Eld. G. W. Hufham is their pastor.—No addition by baptism during the past year. "Oh that the salvation of Israel were come out of Zion." Ps. 14. 7.

Pleasant Union.—From the intelligence received by letter they are destitute of a pastor, and consequently in a cold state. No additions by baptism or otherwise. They are occasionally visited by bro. Thames. They enjoy peace among themselves. "The ways of Zion do mourn because none come to the solemn feasts; all her gates are desolate, her priests sigh, her virgins are afflicted, and she is in bitterness."—Lam. 1. 4.

Lebanon.——From the letter from this place, it appears that there has been no revival within the past year. The church is united and in harmony. The brethren love one another. Good attention is paid to the preached word. The congregations are large. "Behold how good and how pleasant it is for brethren to dwell together in unity." Ps. 133. 1. Eld. G. Fennell is their pastor.

Wells' Chapel.—Elders Fennell and Hutham perform the duties of pastor, at this place. There has been no revival during the past year. Peace and brotherly love abound generally. The congregations are good, and some seriousness is manifested. Great regard is paid to the gospel of Jesus Christ in this church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Num. 24. 5.

Riley's Creek.—The intelligence from this church is not pleasing to our hearts. Coldness prevails to a great extent, and many troubles seem to hang over them. The church does not seem to be of one mind; and what is worse, there are some who are evidently trying to make the breach wider, instead of obeying Paul's good advice: "Bear one another's burdens, and so fulfil the law of Christ." Instead of putting down division, they are trying to create division—again not regarding the better advice of Paul: "Strive to keep the unity of the Spirit in the bonds of peace." The unpleasant state of feeling in this church, it is hoped, will soon abate; and when the clear light of truth shall shine upon every mind, it will be found that they have fallen out by the way, about almost nothing at all.—Eld. G. Fennell is their pastor, and visits them quarterly, when permitted. One has been added by baptism. "See that ye fall not out by the way." Gen. 45. 24.

Wilmington.—It appears that the church at this place has experienced the smiles of heaven in some good degree. Fifteen have been added by baptism, and the most of them very efficient members. The commencement of the past year was characterized by the effusion of the good Spirit; at which time the revival alluded to took place. The latter part is marked by coldness and indifference, upon the great subject of religion. They enjoy peace among themselves.—Rev. A. W. Chambliss has resigned the pastoral care of that church, and contemplates a removal from that place. The church expresses regret at this. They have a flourishing Sunday school of 39 scholars, and 9 teachers. "O, give thanks unto the Lord, for he is good." Ps 136. 1.

Bethlehem.—The church letter says they have a tolerably interesting state of things at this place, and hope for still better. They have added four by baptism. They have a very flourishing Sunday school at this time, with some fifty or sixty scholars. Eld. G. Fennell is their pastor. "Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know your labour is not in vain in the Lord." 1 Cor. 15. 58.

Mount Holly.—This church has had her trials; attempts have

been made to tear her to pieces; but she stands yet firm. Elders Carrell and Hufham are in the watch care, and ministry of this church. Refreshing seasons from the presence of the Lord are beginning to be witnessed among them. Nine have been added by baptism. Prospects are encouraging at present. "Thy kingdom come." Math. 6. 10.

Moore's Creek.—The state of this church is as follows: Three have been added by baptism. One part of the members are dissatisfied, because the other part are friendly to the benevolent institutions of the day; and more particularly because their pastor is decidedly an effort man. It is probable that some few will leave on that account. If they had never been deceived by misrepresentations, they would probably have remained in peace and love. As light is let in, liberal principles are decidedly gaining ground very fast. The greater part, by far, are willing to grant liberty of conscience. Yet notwithstanding all this, the Lord seems to smile upon the congregation. Many souls seemed deeply impressed with the force of truth at their last meeting. Eld G. Fennell is their pastor. "Awake O north wind; and come thou south! blow upon my garden, that the spices thereof may flow out." Song 4. 16.

GEORGE FENNELL, Moderator.
GEORGE W. HUFHAM, Clerk.

CONSTITUTION.

The combination of Churches, formerly known by the name of "The Cape Fear Baptist Association," having cordially agreed to a division, as stated in our Minutes of 1826, We, the eastern and northern sections, called the "Goshen Baptist Association," agree to be governed by the following Constitution:

ARTICLE 1. This Association shall be composed of adequate brethren, chosen and delegated from their respective Churches, bearing Letters certifying their delegation, with the state of the Church to which they belong, relative to the number baptised, received by letter, restored, excluded, dead, and number in fellowship. Delegates thus convened shall be entitled to a seat, voice, and vote, in all matters coming under notice during the session. No one Church shall send more than three Delegates.

ART. 2. When the Association shall have assembled, the members or Delegates shall elect from among themselves a Moderator and Clerk, who shall serve during the then present session.

ART. 3. When a query is handed in, it shall be read by the Clerk first, and before it comes into general discussion, it must be received by a majority of the session.

ART. 4. All motions made and seconded may come under consideration, except withdrawn by those who make them.

ART. 5. Before the Association adjourns, the Minutes (if required) shall be read and corrected.

ART. 6. This Association shall have power,

1. To encourage and promote union and concord among the Churches within her limits.

2. To give advice and counsel, in all matters of difficulty and distress which may exist or originate in any of the Churches within her bounds. But has no dictatorial authority over Churches or individual members.

3. To admit Churches newly constituted into union, which may apply for membership by letter and delegates, appearing orthodox and orderly.

4. To inquire into the cause why any Church fails to represent herself in the Association, and remove difficulties, when practicable.

5. To recommend and adopt any efficient measures for the promotion of religious light and knowledge, for the spread of the Gospel, and increase of evangelical piety.

6. To appoint Committees, send Messengers on Gospel errands, whether to Churches or Sister Associations; or otherwise to enlist brethren to serve the cause of Christ and his Church.

7. To keep a regular fund to defray the expenses which may be incurred in the service of the Churches as connected with our union.

8. To alter or amend this Constitution at any future session, by the advice of a majority of members belonging to our Association.

9. This Association shall have power to adjourn from year to year, to such time and place as may appear most prudent, and convenient for the Churches.

10. At the close of the session, the Moderator and Clerk shall subscribe their names, (as officers,) to the Minutes, Circular Letter, &c., in behalf of the whole body.

GEORGE FENNELL, Moderator.
GEORGE W. HUFHAM, Clerk.

DECORUM.

1. After the Introductory Discourse is delivered, the Ministers and Delegates shall convene for business, when the former Clerk or his Assistant shall call the list of Churches. If a majority answer by delegation, proceed

1. To appoint a Committee of Arrangements, whose duty during the session, shall be prudently to superintend the entertainment of the congregation about the Stage, relative to those who occupy it, and other matters of a similar character.

2. Choose a Moderator and Clerk, in any way which may seem most prudent and expeditious. The Moderator shall personally, or by the assistance of some brother on whom he may call, open the business, by acts of divine worship. The Clerk shall minute the proceedings, together with the introductory text, Minister who preached, &c.

3. A committee shall be selected to take charge of the contributions sent up by the Churches, settle with the Clerk, &c.

4. The Moderator shall now invite visiting Ministers, Messengers, and Brethren, to take seats and join in the common interests and business of the session. Messengers shall be welcomed by the right hand of fellowship, by the officiating Moderator.

5. The Church Letters shall be read, also Corresponding Letters with the Circular, and other documents relative to the business of the Association.

6. Queries may now be handed in, and any other matters attended to which may appear conducive to the common good of Zion and the glory of God.

7. In all affairs of discussion and business, it shall be the duty of the Moderator to support order by observing the following part of this Decorum, viz:

1. One person only shall occupy the floor at the same time, having arose and addressed the Moderator.

2. The person speaking shall not be interrupted during his speech, except deemed proper by the Moderator.

3. He shall adhere to the subject, and not wander on matters having little or no connection with the point under consideration.

4. No person shall speak more than three times to any one subject, without liberty from the Association.

5. No member shall address another in other terms than the title of brother.

6. No member of this Association shall abruptly withdraw, or absent himself without liberty of said body.

7. The names of Delegates may be called every morning, or the list of Churches previous to business, if thought necessary.

8. In the discussion of queries, and all other subjects, the Moderator shall be the last to speak, and may then give his light, if he should choose. In cases where votes are on a tie, his shall be the casting or decisive vote.

9. Such as willingly and knowingly break through this Decorum, may be reproved by the Moderator, in a pointed yet brotherly manner.

10. The Moderator shall personally, or by some brother on whom he shall call, close the business of each day by solemn acts of devotion, addressed to the great master of associated assemblies.

GEORGE FENNELL, Moderator.

GEORGE W. HUFHAM, Clerk.

Price for printing, $25 00.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

HELD AT

WELLS' CHAPEL,

NEW HANOVER COUNTY, N. C.,

SEP. 29th—OCT. 1st,

1837.

NEWBERN:
PRINTED AT THE RECORDER OFFICE.
1837.

MINUTES, &c.

—:::::—

FRIDAY, SEP. 29th.

The Introductory Sermon was preached by Eld. Robt. McNabb, from Mark 13. 34:—"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work, and commanded the porter to watch."

The list of Churches was called over; a majority being present, on motion of Eld. Geo. Fennell, appointed Eld. W. J. Finley Moderator, and Eld. G. W. Hufham was chosen Clerk.

Session opened with praise and prayer by Rev. Robert Tate.

Eld. Robt. McNabb was appointed assistant Clerk.

Appointed brethren Stephen Williams, E. D. Walker, D. Wells, Jas. Matthis, and Harmon Matthis a Committee of Arrangements.

Appointed John M. Fennell, E. C. Gavin, and F. B. Millard the Committee of Finance.

The Constitution and Rules of Decorum were read.

A general invitation was given by the Moderator to the delegates from sister Associations, and to visiting brethren, who were not otherwise members of the Association, to take seats with us, and to assist in our deliberations: Whereon Eld. Wm. Dupree, one of the Corresponding delegates from the Raleigh Association, presented us with testimonials of his appointment, and was most affectionately received. The Raleigh Association presented us a number of the Minutes of their last Association by their delegate.

Bro. Robt. Melvin appeared from our sister, the Cape Fear, who was most cordially received, and invited to assist us in the business of the session.

Eld. J. L. Warren appeared from the Neuse, who was most affectionately received, and invited to assist in our business.

Proceeded to read the Church Letters, the statistics of which may be found on a subsequent page.

The Circular Letter, written by Eld. Robt. McNabb, was handed in, read, and referred to a Committee, consisting of Elders G. Fennell, D. Rogers, G. W. Hufham, and brethren J. Matthis and J. M. Fennell.

Eld. R. McNabb handed in a report of his Itinerating services for last year, which was received, and ordered to be printed. See appendix.

Resolved, That the Letter of Correspondence to our sister Associations be the testimonial upon which our delegates may be received in their bodies:—also, that Eld. R. McNabb write the Letter, and that it be printed in our minutes.

Resolved, That Eld. R. McNabb be appointed a delegate to the Cape

Fear and Neuse Associations; Eld. Benajah Carrell, and brethren Henry Moore and F. B. Millard to the Raleigh; and that they receive one dollar per day during their attendance.

Adjourned until Saturday 10 o'clock.

Prayer by bro. R. Melvin.

SATURDAY MORNING.

Met according to previous adjournment.

Commenced business with prayer by Elder McNabb.

The proceedings of yesterday were read.

Resolved, That our next Association be held at Rowan M. H., Sampson County, commencing at the usual time, viz. on Friday before the first Sunday in October, 1838.

Resolved, That Eld. Wm. J. Finley preach the Sermon introductory to that meeting; and that Eld. G. W. Hufham be his alternate.

Resolved, That Eld. D. Rogers preach the first sermon on the stage.

Resolved, That Eld. G. W. Hufham write the Circular for our next Association, and choose his own subject.

Resolved, That the Clerk pay the Relief Fund to sister Wells, consort of Eld. Wm. Wells.

Resolved, That Elders G. Fennell and W. J. Finley, be appointed a Committee to report upon an Itineracy for next year.

Resolved, That the Clerk order 600 copies of the Minutes to be printed.

Resolved, That the Ministers of the Goshen Association be requested to itinerate *one month* each next year, amongst our churches.

Resolved, That Elders Finley and Hufham be appointed a Committee to prepare a report on the inexpediency of the Association's receiving Missionary Funds. See appendix.

Resolved, That the Churches for the future be requested, in sending letters to the Association, to give merely a brief statement of their standing.

Resolved, That, in view of the present sad declension of Religion, the Fridays before the first Sabbaths in May and September, be set apart as seasons of fasting and prayer, for a general revival of Religion throughout the world.

The Committee on the Itineracy for next year, reported unfavourable. The report was received and ordered to be printed. See appendix.

Whereas, The American Bible Society, by its managers, as appears from the recorded decisions of that body, on the 17th February, 1836, refused to grant any aid to Baptist translations of the sacred Scriptures in foreign Languages, unless conformed in the principle of their translation to the common English version.—This we view as a palpable violation of the spirit of compromise set forth in their Constitution, and an open departure from the resolutions passed at Salem, in April, 1833, in the following words:—

"*Resolved*, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own lan-

guage, and to furnish their missionaries with all the means in their power, to make their translations as exact a representation of the mind of the Holy Spirit, as may be possible."

"*Resolved*, That all the missionaries of the Board who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavour, by earnest prayer and diligent study, to ascertain the exact meaning of the original text, and to express that meaning as exactly as the nature of the languages into which they shall translate the bible permit."

The Baptist Missionaries did precisely what we conceive they were required to do; and to have done otherwise would be doing the work of the Lord deceitfully, obscurely, and unjustly. This strong sectarian and unjust decision of the American Bible Society, in refusing aid to the translations of the sacred Scriptures in foreign languages, after they (the Baptists) had contributed more than forty-five thousand dollars, besides a large amount of donations by individuals, roused the Denomination generally throughout the United States, and at once led to the formation of another national Society, exclusively under the direction and control of the Baptists, and called the American and Foreign Bible Society. The object of this Society is to aid in the translation, printing, and circulation of the sacred Scriptures. And further, the said Society has requested the Denomination to make known their views on the propriety of its engageing in the work of home distribution, in the following words:—

"*Resolved*, That the Baptist Denomination in the United States be affectionately requested to send to the Society, at its annual meeting, during the last week in April, 1838, their views as to the duty of the Society to engage in the work of home distribution":—therefore,

Resolved, That, in the opinion of this Association, it is the duty of the American and Foreign Bible Society to engage in the work of *home* as well as *foreign* distribution.

The ministers appointed to preach on Sunday proceeded in the following order:—Wm. J. Finley, Job 13. 15.—G. W. Hufham, Jer. 4. 8, 9.—Robert McNabb, Ps. 8. 4.

The congregation was unusually large, and seemed to manifest a good feeling towards the close of the meeting. We pray that a blessing may follow.

Resolved, That the thanks of the Association be given to the people in this vicinity, for their unwearied kindness and hospitality to make us comfortable and happy during our session.

Association adjourned.—Praise and prayer by Eld. Robt. McNabb.

N. B.—The Association adjourned apparently in the most harmonious manner.

WILLIAM J. FINLEY, *Moderator.*
GEORGE W. HUFHAM, *Clerk.*

REPORT ON FINANCE.

To balance on last year's fund, - - -	$45 52	
Contributions—Association fund, - - -	47 90	
Relief fund, - - - - - -	5 83	
Itinerant fund, - - - - - -	17 14	
		$116 39

CONTRA.

By printing last year's minutes, - - -	$25 00	
Eld. R. McNabb for visiting the Cape Fear and Neuse Associations, - - - -	14 00	
Clerk's services for last year, - - - -	15 00	
Itinerant fund now paid, - - - -	17 14	
Relief fund, do. - - - - -	5 83	
		$76 97
This is the full amount now in the Treasury, - -		$39 42

Note by the Clerk.—You will perceive that the funds are not sufficient to defray the expenses of the Association this year; therefore it is hoped they may be increased next.

CORRESPONDING LETTER.

The Goshen Association, to the Cape Fear, Raleigh, and Neuse Associations.

Dear Brethren,—

Through the goodness of God, we have been permitted to meet at this our annual meeting. We regret that we have nothing peculiarly interesting to write you. Our Churches, with a few exceptions, are living in peace; and although we have much reason to lament our coldness and indifference in matters of religion, yet there are some indications of better times, which justifies the hope that the time to favour Zion is not far distant.

A large majority of the members of the churches which compose our Association, and all or nearly all our ministers, are decidedly in favour of the objects patronized by the Baptist State Convention. We do not think it prudent to enter in our associated capacity, into those benevolent measures at present. Our reasons you will learn by reference to the report of the Committee on the unexpediency of the Association's receiving funds for foreign missions at this time. (See appendix.)

We had the pleasure of receiving delegates from our corresponding Associations, viz. bro. R. Melvin from the Cape Fear, Eld. Wm. Dupree from the Raleigh, and Eld. J. L. Warren from the Neuse. We have appointed Eld. R. McNabb to visit the Cape Fear and Neuse, and brethren F. B. Millard, H. Moore, and Eld. B. Carrell the Raleigh, at your next sessions. We trust you will continue to correspond with us; and we pray that you may enjoy the presence of the Great Head of the Church during your meetings, that sinners may be converted to God, and that the light of truth may continue to spread, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

COUNTIES AND CHURCHES.	DELEGATES.	Bap.	Rec'd.	Dis.	Exp.	Rest.	Excl.	Died.	Total	Asso. fund.	Min. fund.	Rel'f fund.
										$ c.	$ c.	$ c.
Duplin Co. Bear Marsh,	H. Moore, James Dickson, Benj. Oliver.	3	2	6			2	3	133	4 00	1 00	
Johnson's m h	T. Phillips, A. Best, R. Best.	1	2						67	1 50		
Island Creek,	Richard Chason, Wm. Chason, Hiram Murray.	1		2				1	50	1 50	1 50	
B. Dam M.H.	W. Rich, J. Carrell, Ed. Carrell.	3		6		1	1		41	1 75	2 75	
Concord,	W. Stallings, John Williams, S. Williams.	14							53	3 00		75
Kenansville,	James Carrell, D. C. Moore, Steph. Herring.								7	2 50		
Sampson Co. Rowan M.H.	Job Pearson, S. Peterson.		2		3		1	1	71	2 00		
Beaulah,	F. B. Millard, E. C. Gavin, R. McNabb.								17	80		
Brown's M.H.	Har. Stephens, A. Brown, Y. R. Royal.	1	1			1			50	1 50		
New Hope,	D West, D Chesnut, D. Rogers.	2		2				1	42	2 10		
Lisbon,	G. Fennell, Amos Herring, J. O. Anderson,	1	2	3			1	2	89	4 00		1 00
Red Hill,	J. Matthis, Har. Matthis, J. Van.								21	1 50	1 50	
Pleas. Union,	Jos. Underwood, Jno. Underwood.								30	1 25		
N. Hanover. Lebanon,	C. B. Corbett, O. Alderman, Jos. Stringfield.						2	3	41	2 00		1 00
Well's Chapel	G. W. Hufham, Geo. Newton, J. M. Fennell.	4	1	4			1		108	3 75	1 64	1 33
Riley's Creek,	D. George, Theo. Swinson, Thos. G. Sikes.								16	1 00		
Wilmington,	J. J. Bryan, C. Ross.		1	2	1	1		5	65	3 00		
Bethlehem,	W. J. Finley, A. Larkins, S Lewis	2					2	1	89	3 00		
Mt. Holly,	W. Lamb, John Moore, H. Croom	9					4	1	48	2 00		
Moore's Cr.,	E. D. Walker, D. Jones, I. M. Alderman.		2		5				135	4 00		1 00
Marshal's m h	G. W. Marshall, Ezekiel Smith, John Marshall.								23	1 50		75

APPENDIX.

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ELD. ROBERT McNABB'S

Report on his last year's Itineracy.

Dear Brethren,—

Since our last meeting I have travelled two hundred and forty days; two months of that time beyond the limits of this Association. I have travelled two thousand eight hundred miles, and received from the churches twenty-one dollars and five cents. I was providentially prevented from travelling nearly four months out of the twelve. Although I have done, to all human appearance, but little good, yet I have reason to believe that my labours have not been entirely in vain. I regret to say, much coldness and indifference is manifested by many who ought to feel concerned about the prosperity of Zion.

There are some who are waiting for the consolation of Israel; and they have not prayed in vain; for though we are not enjoying a special revival of religion, yet the incipient stages of better times begin to be witnessed and felt.

The advocates and supporters of the benevolent institutions of the day, are gradually increasing; while the prejudices of those who were twelve months ago inflamed against all such objects, have lost their cavilling disposition, with few exceptions, which induced them to find so much fault. And such as have long occupied a neutral position, have increasing confidence in the purity of our motives. The leaders of the opposition party, are loseing their influence among the well informed. And in short, we have no reason to fear, at present, those who have hitherto attempted to sow the seed of discord amongst our Churches, for they are on the eve of breathing their last. In fact they are dry like Gideon's wool. The Holy Spirit refuses to accompany the abusive lectures which they deliver from the pulpit, and call preaching; hence they are dwindling away in this and all parts of the country.

I have no disposition to confine my labours to so small a circle, and consequently cannot accept of an itineracy within your bounds for the next year. Could the services of an efficient itinerant minister be secured, I have no doubt but what a further effort on that plan would be crowned with abundant success.

ROBERT McNABB.

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REPORT OF THE COMMITTEE

On the inexpediency of the Association's receiving funds for the Missionary cause.

Dear Brethren,—

Ever since this became an Association, a spirit of compromise has existed, in regard to the Missionary enterprise; the exercise of which has crowned our deliberations, for the most part, with harmony. Those

for and against, generally, were willing that every individual should enjoy his own opinion on such matters, and act according to a sense of duty.—Therefore we do not feel willing ourselves, under existing circumstances, to disturb that principle which until latterly has kept us united in the bonds of peace and fellowship. And so long as the funds of these objects can do as much, and perhaps more, to promote the primary objects of Christian benevolence, and still retain the unity of the spirit in the bonds of peace, on the plan which they now pursue, we do not see the propriety of bringing them into the Association. If introduced, it would lead to a division in several of the churches. Moreover, there is a good many pious and devoted Christians, who favour the objects of the Convention with their contributions, who perhaps would not, if they were carried against the wishes of the minority in the Association. There is a large and respectable Missionary Society, composed of all or nearly all of the ministers in the Association, and many of the most efficient lay brethren, who feel disposed to promote the object of Missions. Conducted as it is by experienced and good officers, we feel no hesitation in saying, that the Missionary enterprise will, for the present, prosper abundantly more where it is, than if brought into the Association.

WILLIAM J. FINLEY, *Chairman.*

REPORT OF THE COMMITTEE

On the Itineracy for next year.

Dear Brethren,—

Whereas, preaching on the above plan, as adopted at our last session, has been generally well received, and productive of much good in several of our churches:—Therefore, it is with extreme regret we cannot recommend to your body a continuance of the practice for lack of funds: the slenderness of contributions already made, giving no reason to hope, that, for the year now about commencing, an Itinerant minister would be sustained by our churches.

All of which is respectfully submitted.

GEORGE FENNELL, *Chairman.*

CIRCULAR LETTER.

Dear Brethren,—

We take the liberty to invite your attention to the support of the Ministry. No doubt most of you are aware of your duty in regard to this matter, yet existing circumstances plainly indicate that it is not attended to as it should be: hence, the necessity of stirring up your pure minds by way of remembrance. The Scriptures are very plain on the subject. A few passages only, will be sufficient for our purpose. Our Saviour in the first place, hath told us the labourer is worthy of his hire.—Luke 10. 7. "And we beseech you brethren," said the apostle Paul, "to

know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake." 1 Thess. 5. 12, 13. "Let the Elder that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."—"For the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward."—1 Tim. 5. 17, 18. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. 9. 11—14. "Let him that is taught in the word, communicate unto him that teacheth in all good things." Gal. 6. 6.

These Scriptures are so explicit that they need no comment; they cannot be misunderstood. Ministers should be more generously supported than they have hitherto been, because of the sacrifices they have to make. Most of them have families, and of course are bound to support them.—They are under the same solemn obligations to do so that other men are. See 1 Tim. 5. 8. Now who among you could leave your homes and neglect your business, say one half of your time at least, and receive little or nothing for it—at any rate so little that you would scarcely feel it to be of any assistance to you—and yet provide for your families so as to make them comfortable, educate your children, and raise them up in a proper manner, to say nothing about laying up something for them which the apostle Paul speaks of, and which most people try to do? We know you would say at once, 'we could not do it.' How then can you expect your ministers to perform that which you could not possibly perform? Most, if not all, of our local preachers are just about in the situation above mentioned; and if any do not leave home so much, it is because they cannot possibly do it and keep their families together. It is apparent then, even if they are in easy circumstances, or wealthy, they cannot keep their affairs in proper order, and must be sinking as to their worldly concerns.—And if poor, extreme poverty, and even starvation must stare their companions and little ones in the face. Our churches are far more liberal in bestowing their bounties upon travelling preachers than upon those who labour among them in word and doctrine. Moreover there are pecuniary expenses to a very considerable amount, necessarily connected with, and attendant on, the business of travelling and preaching the gospel, of which you must be convinced, if you will only give the subject a moment's reflection.

In addition to this, it is required of preachers to be given of hospitality. How can they do this if they receive not the necessary aid? Some to be sure, whose hearts are enlarged, have given more for charitable and benevolent purposes than their duty to themselves and families would seem to justify, and have groaned silently under the pressure of this and other burdens.

But again, it is their business to "study to shew themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." All the time, therefore, in which they are not actually engaged in preaching and travelling to and from their places of worship, should be devoted to study, together with visiting the sick, the people of their charge, &c., instead of being occupied in hard labor or constant attention to secular affairs. The apostle Paul, you know, directed Timothy to "give attendance to reading, to exhortation, to doctrine." "Meditate upon these things," said he, "give thy self wholly to them, that thy profiting may appear unto all." Ministers should be superior as to knowledge. Though many have been useful without any high degree of literary attainment, yet none have been so without some portion of wisdom and knowledge. They should certainly have their minds enlarged and stored with useful knowledge; especially the Bible should be well studied by them, that they might be able to bring forth out of their treasure, things new and old. People are improving in every department of life. In the arts and sciences they are constantly and even rapidly progressing; knowledge is running to and fro,—and this is emphatically an age of improvement,—and shall those whom God hath placed as watchmen upon the walls of Zion, who watch for souls as they that must give an account, be tied down to earth, and have no chance to keep pace with the march of improvement, and thus make full proof of their ministry? Brethren,

'Tis not a cause of small import
The Pastor's care demands,
But what might fill an Angel's heart,
And fill the Saviour's hands.

The Apostles felt it to be their duty to give themselves continually to prayer and to the ministry of the word. Acts, 6. 2—4. Should not ministers be so aided now that they might pursue the same course? Most undoubtedly. You all admit that the preaching of the gospel is of Divine appointment, and that it is the bounden duty of those whom God hath called to the work, to be engaged therein. Well, brethren, from the proofs that have been adduced, is it not equally plain that it is the duty of Churches to support them? It cannot be denied. And have we any reason to expect God will bless and prosper our Churches while we continue to neglect this duty? Let us awake to a sense of our duty; and although we do not expect an entire reform in this matter, yet let us at all events so loose the hands of our pastors, that if they cannot give themselves *wholly* to the work, they may have it in their power to read and study more, and consequently be prepared for greater usefulness.

And finally, brethren, as we are not our own, but are bought with a price, let us glorify God in our bodies and spirits which are his, and which is our reasonable service. A number of us grieved the Holy Spirit long before we took the yoke of the Redeemer upon us. We all have been too inactive since we made a profession; and our stay upon earth, in all proba-

bility, will be short. Therefore, "whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge nor wisdom in the grave whither thou goest." Let no one conclude that there is nothing for him to do. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and to every man his work." Though saved by grace, and delivered from the curse of the law, yet it is our duty to show that we are under a law of love to Christ, by yielding obedience to his commands. We shall soon all have to give an account of the deeds done in the body. Have we the evidences of having passed from death unto life? What have we done to promote the honour and glory of Christ, who hath loved us and washed us from our sins in his own blood? Brethren, we have been unprofitable servants. Do we feel as much grieved as we should, at the present sad declension of religion? And are we waiting and praying for the consolation of Israel, or are we at ease in Zion?

Although it may be considered rather a digression from the subject, we do not feel willing to close without reminding you of the destitute condition of many parts of the world, as to a preached gospel; even within the limits of our Association. In some of the churches they have preaching very seldom, and in many other parts of the State there is little or none; and the case is still worse in some of the newly settled States.—The poor heathen, more than six hundred millions of them, have no Bibles—are utterly destitute of the gospel—have never heard of *him* who came into the world to save sinners. In view of this lamentable fact, brethren, who would not help to send them the gospel, which in truth is the source of all our joys? Ministers are scarce, as you know, in this section of country, and should God, before our next meeting, remove some of them who now labour among us, where shall we find others ready and qualified to fill their places? The harvest is truly great, and the labourers are few; "pray ye therefore the Lord of the harvest, that he would send more labourers into his vineyard."

WILLIAM J. FINLEY, *Moderator.*
GEORGE W. HUFHAM, *Clerk.*

Note by the Clerk.—About 44 members have seceded from Riley's Creek Church, because their pastor and some few other brethren, were in favor of the Missionary cause; and 1 from Moore's Creek church.—The Limestone church has entirely withdrawn from our Association.

Price for printing 25 dollars.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

ROWAN MEETING HOUSE,

SAMPSON COUNTY, N. C.

ON

FRIDAY, OCTOBER 5th, 6th, & 7th, 1838.

RALEIGH:

PRINTED AT THE RECORDER OFFICE.

1839.

MINUTES.

The introductory sermon was preached by Eld. William J. Finley—Hebrews 13th, 1st v. "Let brotherly love continue."

The list of churches was called, a majority appeared. The Association was organized by appointing Elder W. J. Finley, Moderator; George W. Hufham, Clerk; and James I. Bryan, Assistant Clerk. Appointed Committees of Arrangements and Finance. Of Arrangements—James Matthis, John Boykin, H. Stevens, Isaiah Thompson, and Lemuel Chesnut: of Finance, Benjamin Oliver, Edward C. Gavin.

Received statements from the churches, the statistics of which will be found on a subsequent page.

Enquired for delegates from sister Associations. Elder James S. Mims appeared from the Cape Fear, and was very cordially received; the right hand of fellowship was given, and invited to assist in our business.

Mount Pleasant Church, of Bladen, was regularly dismissed from the Cape Fear Association last year—upon her petition, was received as a member of this Association in the usual manner.

Elder George W. Wallace appeared, and was invited to sit with us, the right hand of fellowship being given by the Moderator.

Elders Finley and Hufham were appointed to prepare the letter of correspondence to our sister Associations.

The Association then adjourned to Saturday, 10 o'clock. Rev. Henry Brown sung and prayed.

Saturday morning met according to adjournment. Elder David Thames opened session with praise and prayer.

The Circular was handed in, read and accepted, and ordered to be printed.

Elders David S. Williams and David Thames appeared, and were invited to sit with us and assist in the business of the Association.

Brother John M. Fennell was appointed a delegate to the Cape Fear; Elder B. Carrell and Brethren Henry Moore and Felix Millard, to the Raleigh; and Elder William J. Finley and Br. Benjamin Oliver, to the Neuse; and that they receive one dollar per day during their attendance.

A query was sent from Island Creek Church in the following words, viz: "Can a church or church members which have withdrawn from the Association to which they belonged, visit or correspond by delegation or otherwise, with any of the churches in the Association?

Answer: If a church or church members have irregularly, or in a disorderly manner, withdrawn from the Association, they cannot, according to order and decorum, correspond by delegation or otherwise, with any of the churches of which the Association is composed.

Resolved, That Elder George Fennel preach the sermon introductory to that meeting; and that Elder B. Carrell be his Alternate; and that Elder William J. Finley preach the first sermon on the stage, and that Elder David Rogers be his Alternate.

Resolved, That our next Association be held at Johnson's M. H., Duplin County, commencing at our usual time, viz: Friday before the first Sunday in October, 1839.

Resolved, That Elder J. Finley write the Circular for next year.

Resolved, That John M. Fennell be appointed Treasurer.

Resolved, That the churches be requested to send a full statement of their condition as formerly; and that the resolution of last year be repealed, which restricts the churches to a brief statement of standing.

The Committee on Finance reported.

The expenditures of last year exceeded the receipts and funds on hand, by the sum of nine dollars and fifty-eight cents. This sum subtracted from the contributions of this year, the amount of which is, - - - - - - - $58 79

Last year's deficiency subtracted, - -		9 58
Leaves as available funds for this year, -		$49 21
The Relief Fund remains in the Treasury,		1 66
		50 87

CONTRA.

By this sum paid Clerk this year,	15 00	
Now in the Treasurer's hands,		$35 87

Resolved, That the Clerk order six hundred copies of the minutes to be printed.

Resolved, That the thanks of the Association be given to the people of this vicinity, for their unwearied kindness and hospitality to us during our session.

On Sunday the concourse was very large.

The ministers appointed to preach proceeded in the following or-

der: William J. Finley—Revelations, 6th ch. 17th v. Henry Brown—Romans, 7th ch. last clause of verse 5. James S. Mims—Matthew, 16th ch. 26th v. David Thames—John, 3d ch. 14, 15 v.

We pray that a blessing may follow.

THE GOSHEN TO THE CAPE FEAR, RALEIGH, AND NEUSE ASSOCIATIONS.

Dear Brethren:—Through the goodness of an over-ruling Providence, we have been permitted to meet together at the time appointed for our annual session. We had the consolation of receiving Eld. J. Mims from our sister, the Cape Fear, who was most cordially received and invited to sit with us.

You will perceive, by reference to our minutes, that for the year now closing, our churches have had but little increase. The tide of emigration is depriving our churches of many of their members, and even of some of our ministers; yet, prospects in some of our churches begin to brighten. Dear brethren, unite your prayers with ours that the Lord revive his work. We have appointed Br. John M. Fennel to the Cape Fear; Elder B. Carrell and Br. Henry Moore and Felix B. Millard to the Raleigh; and Eld. William J. Finley, to the Neuse.

May the very God of peace meet you at your sessions, and crown your meetings with peace and blessings from on high.

WM. J. FINLEY, *Moderator.*

George W. Hufham, *Clerk.*

CIRCULAR.

THE GOSHEN ASSOCIATION TO THE CHURCHES.

Dear Brethren:—Our design in writing the present Circular is to stir up your pure minds by way of remembrance, to the important, pleasing and edifying exercise of reading the Holy scriptures. That it is the duty of all, but especially of Christians, none of you doubt. Nevertheless, as it is no less necessary in writing than in preaching, that we show the grounds whereon we recommend any thing as a duty, we beg your attention to, and consideration of, the few references to divine authority which we hereby present you. When the most

High, by his minister Moses, made known his will to Isaac, although the circumstances attendant on that ministration, might well have superceded a positive command that the people should read, yet he commanded that even the king, when he ascended the throne, should write him a copy of the law in a book, that he might read therein all the days of his life. Deut. ch. 17. v. 18, 19, 20. The general of the army, Joshua for instance, is expressly commanded that the book of the Law shall not depart out of his mouth, but that he meditate therein day and night. Josh. 1. 8. The people in all other conditions were commanded to lay up in their hearts the words of the law of their God; and even that their indispensable secular business might not prevent them from reading therein, the commandment ran that the law should be bound as a sign upon the hands, and as frontlets between their eyes; that they should write it upon the posts of their doors and of their gates; and that they should teach them to their children; and speak of them when they went out and when they came in; when they lay down, and when they rose up. Deut. ch. 6. v. 7, 8, 9, and ch. 11. v. 18, 19, 20. At a later period we hear the Lord commanding Isaiah, "Seek ye out of the book of the Law and read." Isa. ch. 34. v. 16. The closing paragraph of the Old Testament fully and plainly implies that on which we here insist: "Remember the law of Moses with the statutes and judgments." Mal. 4. 4. The eye and the ear are the principal organs of the body by which the memory is replenished: and therefore did the sovereign God wisely ordain speaking and writing as materials on which the intellectual powers of man should act, in order to his attainment of the greatest good; and therefore doth the master and inspirer of prophets and apostles command: "Search the Scriptures;" adding, "For in them ye think ye have eternal life: and they are they which testify of me." John, ch. 5. 39. Accordingly, an apostle solemnly charges, by the Lord, concerning an epistle, that it be read to all the holy brethren. 1. Thess. 5. 27.

Dear brethren—Having summarily considered the reading of the scriptures as a duty, subjoining the idea of its being a blessing, we invite your attention to this view of the subject.

As we believe that God, the Judge of all, will reward every man according to his works; and that the works of his people done in faith and charity are accepted of him, and shall be rewarded for Christ's sake, in whom only themselves are accepted; and as it is by his word chiefly, if not solely, we learn that which is well pleasing in his sight, the prayerful and attentive reading of the scriptures must necessarily prove to be a blessing. In this light we ought to regard the following extract from 2d Tim. ch. 3, v. 16. 17: "All scripture is given by in-

spiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works." Our conclusion here is, we think, fully sustained by the passages referred to in the first division of our subject, where blessings for obedience are chiefly the reasons which Jehovah assigns for his commands (which see.) Hence, to him whose delight is in the law of the Lord, and meditates therein, day and night, it is promised "That he shall be as trees planted by the rivers of waters, that bringeth forth fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. Ps. 1. 2. 3. When we retrospect the scenes through which many of the most eminent and highly favored servants of the Lord have passed, and knowing too, that in no instance can his love, or faithfulness, or truth have failed; we must conclude that the prosperity spoken of in the passage above, is not earthly, but spiritual and heavenly. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls. Paul sayeth, "And now brethren I commend you to God, and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified. Acts 20. 32. When, with the above passages before us, we look around and behold the appalling evidences of a declension of religious feeling every where to be met with: in some lukewarmness and langour, others already turned aside after Satan, and others carried about by every wind of doctrine, by the slight of men: we can but fear that the baneful cause is neglect of reading the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus. 1. Tim. 3. 15. But some will plead as an excuse, they are indifferent readers. To these we say, then read the more, knowing that it is by constant application and perseverance persons become proficients. Others will say, when we read we do not understand. To these, therefore, we say, you should read the more, that you may understand; but read attentively, and above all read with prayer; for the holy spirit is promised to them who ask, that he may give you an understanding to know the things which are freely given you of God. Lastly, some will plead they have no time to read; but who is there who cannot take time to read from one to three chapters a day? and who can calculate the good which would result from reading even that portion of God's word every twenty-four hours, in the spirit of prayer and teachableness?

WM. J. FINLEY, *Moderator.*

G. W. HUFHAM, *Clerk.*

	Churches.	Delegates.	Recev'd by Baptism.	Recev'd by Letter.	Dismissed by Letter	Experience	Excluded.	Restored.	Dead.	Number.	Associat'n. Fund.	Rel'f. fund.
Duplin.	Bear Marsh,	Benjamin Oliver, Henry Swinson,* Jas. J. Dickson,*			7			1	5	120	5 26	
	Kenansville,	James Carrell, B. Carrell, Daniel C. Moore,*								7	2 00	
	Johnson's M. H.	George Best, Rowling Best, Absalom Best,*		1			1			69	2 40	
	Beaver Dam,	John D. Carrell, William Rich,* Edwin Carrell,*	2							42	2 50	
	Concord,	Z. Williams, Stephen Williams,* Jacob Taylor,	5		4					55	3 75	
	Island Creek,	Jesse Carrell, Hiram Murray,* Wm. Chason,*			3		1			47	2 00	
Sampson.	Rowan,	William Peterson, Thomas Dollar, Wm. Robinson,					1	1	2	69	3 00	
	Beulah,	Edward C. Gavin, Felix B. Millard,* R. McNabb,*					1			13	1 00	
	Brown's M. H.	N. Lewis, Stephen Stanley, Y. R. Royal,	3		1		3	1	1	50	2 50	75
	New Hope,	David Rogers, P. Izzell, David Rivenbark,	5		7				1	42	2 00	
	Lisbon,	George Fennell,* Peyton Lue, Enoch Van,					1		1	85	2 75	
	Red Hill,	James Matthis, David Matthis, John Van,*					1			19	1 50	
	Pleasant Union,	Josiah Underwood, John Underwood,							2	28	1 25	
New-Hanover.	Lebanon,	Owen Fennell, Owen Alderman, Chas. B. Corbitt,							1	38	3 00	
	Wells' Chapel,	George W. Hufham, John M. Fennell, A. Newton,	2		2		1		1	108	4 63	
	Riley's Creek,	Daniel George, Theophilus Swinson,*			1					14	1 00	
	Wilmington,	David Thally, James I. Bryan, C. Russ,	4	3					1	71	5 50	
	Bethlehem,	W. J. Finley, John McCoslin, A. Larkins,	1				2		1	47	2 50	1 00
	Mount Holly,	Laban Carrell, William Lamb,*	1						1	45	2 30	
	Moore's Creek,	William Woodcock, A. Alderman, Jas. B. Herring,*		1	16		2		1	94	4 62	
	Marshal's M. H.											
	Mount Pleasant,	Thomas Cashwell, Richard Smith, (Bladen)			3		1			58	1 65	

Note.—The names of Delegates marked with an asterisk were absent.

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION,

ASSEMBLED AT

JOHNSON'S M. H., (= Mahunga)

DUPLIN COUNTY, N. C.

ON FRIDAY, OCT. 4TH, 5TH, AND 6TH,

1839.

Friday, Oct. 4th

The introductory sermon was preached by Eld. David Rogers, from Is. 40. 31. "But they that wait upon the Lord shall renew their strength; they shall mount up with wings, as eagles; they shall run and not be weary; and they shall walk and not faint." Prayer by Eld. Wm. J. Finlay. Brother James Mathis was chosen Moderator; Br. Jas. G. Dickson, Clerk; Br. John Milton Fennell, Treasurer; and *Br. J. J. Bryan, Assistant Clerk.* Committees of Arrangements and Finance were chosen. Arrangements, Brethren Thomas Phillips, Z. Williams, R. Best, Daniel C. Moore and Robt. Middleton, Esq. Of Finance, Brethren Edward C. Gavin, Harman Mathis, and F. B. Millard.

Received letters from the churches; the statistics will be found on a subsequent page.

Inquired for Delegates from sister Associations; none appeared.

Eld. Thos. Mason, travelling agent in the South for the Foreign Mission, appeared and was invited to sit with us—the right hand of fellowship being given him by the Moderator.

On motion of Elder Wm. J. Finlay, Resolved, That it be recommended to the churches composing this Association, that, in no instance shall an ordination to the ministry take place in any of them, until the candidate be examined by the Association; and that a Presbytery be appointed by the Association from year to year, who shall perform or concur in each ordination, either in the Association, or at the church in which the candidate is a member, or of which he intends to have charge; provided, the location of his intended charge be within the limits of this Association.

On motion of Eld. Wm. J. Finlay, Resolved, That the District of the Association be divided into two sections, as may be most convenient for the churches; and that a meeting be held in each, annually, to be called a section meeting; and that the association appoint the time,

and the ministers to attend at each such meeting, leaving with the churches with which the meeting shall be held, to invite distant ministering Brethren.

On motion of Eld. H. Swinson, Resolved, That at each section meeting, a conference be held on Friday, which will be the first day of each such meeting; and that each church within the section be expected to represent therein by two delegates.

Resolved, That brethren Wm. J. Finlay, Jas. G. Dickson, and M. Alderman be appointed a committee to divide the Association into equal sections, and report to-morrow. Prayer by Elder A. P. Repiton. The Association then adjourned to Saturday 9 o'clock.

Saturday, Oct. 5th.

The Association met according to adjournment, and after prayer by Eld. David Rogers, proceeded to business. The Circular Letter was called for, read, received, and ordered to be incorporated in the minutes.

A committee was appointed to consider the subject of correspondence with Associations, with which we have heretofore corresponded.—Committee appointed, Brethren Edward C. Gavin, John L. Boykin, James Carrell, Amzi Jones, and W. Stallings.

On motion of A. P. Repiton, Resolved, That this Association highly approve of, and recommend to the patronage of the churches composing her body, the objects of the Baptist State Convention of North Carolina.

On motion of Eld. David Rogers—"Whereas the American Bible Society refused to aid the Baptists in publishing the Bengalee translation of the New Testament, by Dr. Carey, revised and improved by Yates and Pearce, English Baptist missionaries, in India, for no other reason, than that of its being faithfully done, the Baptists have withdrawn from that Society, and organized one whose operations are entirely under their own control, known by the name of the American & Foreign Bible Society; Resolved that this Association do heartily approve of the organization and objects of said Society, namely, that of giving the nations of the earth the word of God, the whole word of God, and nothing but the word of God, and that we speedily give the respective churches, that compose this body, correct information respecting the cause of the organization of said Society; hoping that the hearts of the friends of our connection will move in behalf of the truth, and that, according as God hath prospered them, they will aid the society in carrying out its most worthy design of giving to the heathen that precious book, the Bible.

On motion of Eld. Wm. J. Finlay, Resolved, That this Association appoint a special deposit or Treasury, for the receipt of all such sums of money as any church, churches, or individuals, within the limits of this Association, may think proper to deposite there for the Convention of N. C., and that the Association shall retain the power to send the same by such persons as she shall desire to represent them in the Convention.

On motion of Br. J. J. Bryan, Resolved, That the Biblical Recor

der, as an able advocate of truth, be affectionately recommended to the churches within the limits of this Association.

On motion of Br. J. J. Bryan, Resolved, That the Sabbath-school when rightly conducted, is one of the most efficient means of giving a right direction to the minds of the young in relation to the moral government of God, their obligations to Christ, their relative duties to their fellow men, and the salvatiou of their own souls; therefore, Resolved, That we most earnestly request our beloved brethren to exert all possible diligence, in promoting this blessed institution, according to the ability the Lord has given them; and that we recommend the books published by the New England Sunday School Union, in Boston.

On motion of Br. Bryan, The members of this Association, being fully aware of the demoralizing and destructive consequences of manufacturing, selling, and using intoxicating drinks, do hereby recommend to all the churches within her bounds, to employ every possible effort to promote the principle and practice of total abstinence.

In accordance with the request of the church, at Mount Pleasant, the Association proceeded to examine Bro. Wm. Hollingsworth as a candidate for ordination. Ordination to take place after the second sermon, to-morrow. Presbytery Eld. D. Rogers, Eld. Wm. J. Finlay, Eld. A. P. Repiton, and Eld. H. Swinson.

Committee appointed to divide the Association into sections, reported; report received and committee discharged. Committee of correspondence report favorably.

Eld. Wm. J. Finlay, Brethren B. Oliver, and J. G. Dickson were appointed a committee to write a letter of correspondence to sister Associations, and instructed to ask of the Cape Fear an explanation of her conduct, relative to our correspondence with her at last session.

Eld. H. Swinson appointed messenger to the Neuse Association; and failing to obtain brethren to go as messengers to the Raleigh and Cape Fear, appointed to correspond by letter this year.

Appointed Bro. John M. Fennell special Treasurer. On contribution of sundry brethren to the special treasury, Eld. Wm. J. Finlay was appointed delegate to the Convention. Resolved, that 500 copies of the Minutes be printed, and that Br. J. Carrell distribute Minutes in section No. 1. and that Br. J. J. Bryan distribute in section No. 2.

Resolved, That Eld. H. Swinson, Eld. Amzi Jones, and Eld. D. Rogers be requested to attend meeting in section No. 1. and that brethren James Carrell, Wm. Chasten, and J. G. Dickson be a committee to appoint the time and place for said meeting; and that Eld. G. Fennell, Eld. A. P. Repiton, and Elders Wm. J. Finlay, and Wm. Hollingsworth be requested to attend meeting in section No. 2. and that Brethren W. Stallings, D. Wells, and O. Alderman be a committee to appoint time and place for said meeting.

Resolved, That the Saturday before the third Sabbath in each month be set apart for concert and prayer. Standing Presbytery for this year, Elders G. Fennell, A. P. Repiton, Wm. J. Finlay, and D. Rogers.

Resolved, That our next Association be held at Concord M. H. Du-

plin co., commencing on Friday before the first Lord's day in October.

Resolved, That Eld. H. Swinson preach the Introductory Sermon, and that Eld. Wm. J. Finlay be his alternate.

Resolved, That Br. John Milton Fennell write our next Circular Letter.

Resolved, That the thanks of the Association be given to the good people of this vicinity, for their unwearied kindness and hospitality to us during our session.

Sunday, Oct. 6th.

The ministers who preached on Sunday proceeded in the following order, namely, Eld. H. Swinson, Mark 4. 38. "And they awake him, and say unto him; master carest thou not that we perish." Eld. Thos. Mason, Psalms 113. 3. "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." Presbytery then proceeded to the ordination of Br. Wm. Hollingworth.—Eld. Finlay read the Scriptures, and made the ordaining prayer, Eld. Repiton delivered the charge; right hand of fellowship was given by each of the Presbytery; Eld. Repiton presented the Bible, after which Eld. Amzi Jones preached from Matthew 5. 7th. "Who hath warned you to flee from the wrath to come?"

The Committee of Finance reported as follows:

DR.		
Balance on hand last year,		$35 87 1-2
Rec'd from churches this year,		52 77
		$88 64 1-2
CR.		
By cash paid Eld. D. Rogers,	$7 00	
By cash paid Clerk for services,	15 00	
	$22 00	22 00
Balance in hand,		$66 64 1-2

LETTER OF CORRESPONDENCE.

The Goshen to her Sisters, the Cape Fear, Neuse, and Raleigh Associations, sendeth christian salutation:

Through the goodness and tender mercy of Almighty God, extended to us for the sake of his son our adorable Redeemer, Jesus Christ, the great Shepherd of the Sheep, we have the privilege of celebrating, with great delight, and in great harmony and brotherly love, the present anniversary of our Association. The Lord has been manifestly with us, in moving the brethren to devise and agree in, and in some measure to accomplish liberal things; we have reason also to trust him, that by liberal things we shall stand. After the passage of several resolutions, recommending the objects of the Baptist State Convention, with other kindred objects,

to the consideration, and patronage of our churches, one was passed establishing a special Treasury for the receipt of all monies, which any churches or individuals, belonging to us, should think proper to deposite, for the use of the Convention, and that the Association should retain the power to appoint, from year to year, the persons by whom such monies should be carried to, and represented in the Convention. Whereupon, by contributions of sundry brethren, funds were placed in the hands of the Treasurer, and a delegate appointed to the Convention. We have had no messenger at our present session from any sister Associations. We send to the next session of the Neuse our Bro., Eld H. Swinson—and failing to obtain Brethren to go as messengers, we correspond by letter with the Raleigh and Cape Fear. To the latter we would say, that pardonable jealousy for our Associational dignity, constrains us to entertain serious objections to her course, at last session, in relation to our correspondence. We would not on our part abruptly discontinue correspondence, nor do we require continuance of our sister (the Cape Fear) at any undue sacrifice on her part. As a correspondent Baptist Association, we have not hitherto considered, nor do we now, nor shall we hence forward consider ourselves, as being amenable to the Cape Fear or any other Association in the management of our affairs. We await the explanatory courtesies of that respectable body. To all to whom we may, we say, Brethren, we desire a continuance of your correspondence with and prayers for us.—We are happy to learn that in many parts, within your limits, the Lord is reviving his work. May he be pleased to increase you more and more. We have not lately had any revival, but from the interest manifested in many of our congregations, on the subject of religion, we conclude that our fields are becoming ready unto the harvest. Farewell.

J. Mathis, *Mod.*
J. G. Dickson, *Clerk.*

CIRCULAR LETTER.

The ministers and delegates in the Goshen Baptist Association, to the churches represented in the same:

Dear Brethren and Sisters;

We are aware that you expect ere long to receive a memento of us—in the usual form of a Circular, transmitted to you from our present situation. Duly appreciating your good wishes, and with all, desiring to promote your edification and comfort, we would revive in your memory the things which you have heard, relative to the commandments and ordinances of the Lord, in which we desire you to walk blameless. As our limits will not admit of our bringing many of the aforesaid to view, we would especially direct your attention to the public worship of God. That Jehovah, when he had chosen unto himself a people in this world, to whom should pertain the adoption, and the glory, and the covenants, and the giving of the law, and the services of God, and the promises, Romans 9, 4, established the ordinance of which we write, and the plan and aparatus for carrying it into effect, Moses and the other Prophets give so ample testimony, that we need not here specify any. The precise portions of time, are as punctually defined, and positively commanded. For proof of which, we refer the reader to Leviticus 23. 2, 3, 37, 38. "Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts: six days shall work be done; but the seventh day is the Sabbath of rest, a holy convocation; (i. e. an assembly for religious purposes.) Ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings."

In the quotation and chapter inclusive, we have specifications of times, for religious observances, besides the Sabbaths of the Lord, verse 38. We wish this hint to be remembered, in regard to the holy ordinances of the Lord amongst ourselves: "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." Lev. 19. 30. It is scarcely necessary to remark, that the design of the Most High, in these his ordinances, was that the people should seek, and that he might bestow his blessings. In proof, however, we offer the following: Deut. 12. 5. "But unto the place which the Lord your God shall choose, out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither shalt thou come; and in all places where I record my name, I will come unto thee, and I will bless thee." Exod. 20. 24. The latter quotation may have allusion to the several locations of the tabernacle previous to the building of the temple, by Solomon; also to the synagogues; and doubtless to our happy condition under the gospel dispensation. As to the origin and utility of the synagogues, the following extract from Dr. Jahn's Biblical Archaeology, will probably be acceptable to some of our readers. In section 344, "During the Babylonish captivity the Jews, who were then destitute of their customory religious privileges, were wont to collect around some Prophet, or other pious man, who taught them and their children in religion, exhorted to good conduct, and read out of the sacred books. Ezek. 14. 1. 20. 1. Dan. 6. 11. Compare Nehem. 8. 18. These assemblies or meetings became in in progress of time fixed to certain places, and a regular order was observed in them. Such was the origin of synagogues." The Jews, until the time above mentioned, had not a plurality of places, for public worship. In regard to our privileges in this respect, the Saviour saith, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the father." John 4—21. "Where two or three are gathered together in my name, there am I in the midst of them." Math. 18. 20. The same we suppose as was prophesied before by Mal. 1. 11. For, from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, sayeth the Lord of hosts." During the progress of the Jewish Church, those distinguished favorites of heaven, whose biographies were written by the pen of inspiration, and whose faith we are commanded to follow, were eminent for their fervent zeal, and unturing adherence to the ordinances of God's house. One says "a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." Again, "Blessed are they who dwell in thy house, they shall still be praising thee."—And again, "Praise God in his sanctuary." In their esteem, the moral beauties of God's house, were surpassing. "How amiable are thy tabernacles, Oh, Lord of Hosts, my soul longeth, yea even fainteth for the courts of the Lord." It was not to them a burthen, but an invaluable privilege, to go to the house of God. "I was glad when they said unto me, let us go into the house of the Lord." Ps. 122. 1. There David found cure for his perplexity, occasioned by beholding the prosperity of the wicked. There Hannah obtained the answer to her prayer, which soothed her troubled spirit. There Hezekiah found effectual help against the formidable host of the Assyrians. There Simeon and Anna found the desire of all nations, in the humble plight of a helpless babe, as had been foretold of him. If these things were written for our learning, how much more the life of him, who is the end of the law for righteousness, for every one that believes, who, as his custom was, went into the synagogue on the Sabbath day, sanctioning by his ever glorious presence, that one laudable Jewish expedient, for more frequently, as well as conveniently, hearing the word of God in the towns and villages; whereas in obedience to the law, their sacrifices and offerings, the people still carried to the temple, at Jerusalem. He thus recommended to all who would believe on him, life everlasting, to avail themselves of the blessings of the gospel sanctuary, that they too, may, by faith and patience, inherit the promise. The illustrious example thus set, which is equal in authority to a command, has been perpetua-

ted unto all who will live godly in Christ Jesus, not only by record in the Holy Scriptures; but by the practice of the Apostles, and all the disciples of their day, as also that of the true church in each succeeding age, meeting under the banner, and realizing the promise of their once crucified, but now highly exalted, and ever living head. In referring for primary proof, to the closing chapters of the Evangelists, the Acts and Epistles of the Apostles, we may incidentally give occasion to a query in some minds, concerning the change of the Sabbath, from the seventh to the first day of the week. As our premises do not contemplate a discussion on that subject, it may be sufficient to remark, that the change was made during the interval, between the resurrection and ascention of our blessed Lord, while as yet he was frequently present with the disciples. He manifested no disapprobation by meeting with them frequently whilst they were assembled on the first day of the week. The change too may have been designed to distinguish the era when the ordinance already noticed should be consummated in the more simple, more spiritual, and more heavenly, which God hath reserved for us. Brethren and sisters, while we thus touch these sacred things we feel as though the voice of inspiration re-echoed: "Let us consider one another to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. 10. 24, 25. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." Heb. 12. 25. We have briefly noticed the beneficial results of public worship to individuals, so in proportion are they to communities, contrariwise must detriment and guilt be to individuals who neglect public worship, and so in proportion to communities. Blessed is the nation whose God is the Lord, whilst it is to be feared that he will pour out his fury upon the nations that know him not, and families who call not upon his name. "And to Zion he saith, the nation and kingdom which will not serve thee, shall perish." We may find a tragical illustration of the foregoing in the recent history of a nation, which we name not, wherein departure from the pureness of the simplicity of the Gospel of Christ is succeeded by superstition, pride, tyranny, intolerance and persecution, contempt of revealed religion and of God himself; insatiable thirst for human blood; suspension of the Sabbath; and desecration of the temples in the land; all which abominations are visited of a justly indignant Deity by heavy judgments, that is to say, terror, famine, and the sword slaying its millions, during the progress of a protracted and doubtful war. Think of these facts, brethren and sisters, and acquit yourselves in regard to the sanctuary, and pure ordinances of God, as they are established unto us. And should this Circular fall into the hands of any, who have made a profession of religion; but habitually neglect the public ordinances, let us beseech such to consider their way. Be assured, that by such a course, you are virtually consenting to the introduction of evils upon ourselves, similar in character and results to those which have been noticed. Say then, are you not living under the frown of heaven? You profess to have known the way of righteousness, but have you not turned from the holy commandment delivered you? What then, think you, is your condition? Is it not extremely perilous? Repent therefore quickly, lest the wrath of the Lamb being aroused against you, he come upon you suddenly, and rend you in pieces, whilst there be none to deliver you. Repent and do the first works; he will heal your backslidings, for with him there is forgiveness, that he may be feared. And you, brethren and sisters, who remember your blessed Lord, in his ways. "Be not weary in well doing, for in due season you shall reap, if you faint not." Gal. 6. 9. Remember him who hath said even the youths shall faint and be weary, and the young men utterly fall; but they who wait upon the Lord shall renew their strength. Isa. 40. 30. and

Now may he who keepeth Israel, keep you by his mighty power, through faith unto Salvation: Amen and Amen.

JAMES MATHIS, Mod.
JAS. G. DICKSON, Clerk.

STATE OF THE CHURCHES.

Churches.	Names of Delegates.	Rec'd by bap.	Rec'd by let.	Diss. by let.	Experience.	Excluded.	Restored.	Dead.	Number.	Asso. Fund.
Bear Marsh,	H. Swinson, J. G. Dickson, B. Oliver,*	1	3	7		2	1	1	119	3 20
Kenansville,	Amzi Jones, J. Carrell, D. C. Moore,		1	2					6	2 00
Johnsons M.H.	Thos. Phillips, N. Frederick, R. Best,		2	2				2	70	1 40
Beaver Dam,	J. D. Carrell, Wm. Rich, U. L. Shuffield,			2					39	1 75
Concord,	Z. Williams, S. Williams, W. Stallings,	1		5					51	3 00
Island Creek,	Jesse Carrell, H. Murray, W. Chasten,			3				1	44	2 00
Rowan,	John Boykin, J. L. Boykin, J. Pearson,	1	1	1		1	2	1	31	2 00
Beulah,	F. B. Miliard, E. C. Gavin, Robt. Byrd,			1					12	1 25
Brown's M. H.	A. Brown, A. Hobbs. H. Stevens,*	1	1	3				1	46	2 00
New Hope,	D. Chesnut, D. Rogers, Patrick Ezzel,	2		2					43	2 30
Lisbon,	John Thomas, L. A. Tatem, Enoch Vann,	1	4	2		2		2	75	2 75
Red Hill,	Jas. Mathis, H. Mathis, John Vann,		1						20	1 50
Ple. Unicn,	J. Underwood,* E. Fisher,*									
Lebanon,	O. Alderman, M. Rogers, J. Stringfield,			1		1			25	1 00
Wells' Chapel,	J. M. Fenneli, L. Highsmith, David Wells,	4		6				3	36	2 00
Riley's Creek,	T. Swinson, D. George,			1					144	5 00
Wilmington,	A. P. Repiton, J. J. Bryan, J. Peterson,	4	6	3	1	1	1	6	13	1 00
Bethlehem,	W. J. Finlay, S. Lewis, J. Mc Auslin,	3				1			73	5 00
Mt. Holly,	Jno. Moore, M. Johnson, L. Carrell,		6	2					58	3 00
Moores Creek,	J. M. Alderman, J. Rooks, E. D. Walker.*		1	1		3			38	2 00
Marshall's M. H.	G. W. Marshall, Jas. Flinn, J. R. Corbett,*	4		8			1		107	4 00
Mt. Pleasant,	Wm. Hollingworth, A. Smith, J. G. Sutton,		1	3					21	2 25
									55	1 37
		22	27	55	1	11	5	17	1126	51

Absentees marked thus.*

MINUTES

OF THE

GOSHEN ASSOCIATION,

HELD AT

CONCORD MEETING HOUSE,

IN

DUPLIN COUNTY, N. C.

ON THE 2nd, 3rd, & 4th DAYS OF OCTOBER,

1840.

MINUTES.

The Introductory sermon was preached by Eld. Wm. J. Finlay, from Heb. 13. 14. "For here have we no continuing city; but we seek one to come."

Prayer by Eld. David Rogers. Bro. James Carrell was chosen Moderator, bro. J. G. Dickson, Clerk, and bro. I. Peterson, Assistant Clerk.—Committees of Arrangements and Finance were appointed.

Of Arrangements, Brethren Z. Williams, S. Williams, D. Wills, Wm. Swinson, W. Stallings, and Messrs. J. Stokes, and G. Sloan. Of Finance, brethren E. C. Gavin, B. Oliver, and O. Alderman.

Inquired for Delegates from sister Associations. Eld. Wm. P. Biddle appeared from the Neuse, who was invited to sit with us in our deliberations. Church letters were called for and read. See Statistics.

CHURCHES.	DELEGATES NAMES.	Baptized.	Rec'd by letter.	Diss'd by letter.	Restored.	Excluded.	Dead.	Numbers.	Fun ds.
Bear Marsh,	J. G. Dickson, B. Oliver, H. Swinson,	1	1	2	1	4	3	112	3,00
Kenansville,	D. C. Moore,* J Bardin, J. Carrell,		2	1				7	2,00
Johnson's M.H.	R. Best, A Best,* F. Frederick,*	6						76	1,50
Beaver Dam,	W. Rich, J. D. Carrell, L. G. Bass,	5				1		41	1,50
Concord,	S. Williams, Z. Williams, W. Stallings,	2				1	1	51	2,75
Island Creek,	R. Chasten, H. Murray, W. Chasten,			2				42	1,00
Rowan,	J. Boykin, J. E. Falkner, J. Pearson,					1		30	2,10
Beulah,	E. C. Gavin, M. C. Blount. J. Mosley,	24				1		37	3, 0
Brown's M. H.,	A. Brown, A. Hobbs,* J. Hobbs,							46	1,75
New Hope,	D. Chesnut, P. Ezzell, W. Taylor,*			3		1		37	1,16
Lisbon,	G. Fennel, J. O. Anders, A. Herring,	1	1				1	76	4,00
Red Hill,	J. Vann, D. Mathis, W. J. Finlay,							19	1,50
Pleas't. Union,	J. Underwood, E. Fisher,							25	1,00
Lebanon,	O. Alderman, M. Rogers, C. B. Corbitt,							36	1,25
W. Chapel,	J. M. Fennell,* D. Wells, L. Highsmith,	3		1			3	101	3,60
Riley's Creek,	Not represented.							76	
Wilmington,	C. Russ,* J. J. Bryan,* J. Peterson,	6		3				53	3.50
Bethlehem,	J. F. Wilson, W. M. Harrell, W. S. Pridgeon,			1		1	1		3,00
Mt. Holly,	A. P. Repiton,* J. Register,* L. Carrell,		1			4		35	2 00
Moore's Creek,	J. B. Herring, A. Alderman, T. Rooks,	1		2		1	3	101	3,00
Marshall'sM.H.	G. W. Marshall, W. M. Flinn, W. R. Corbett,	2			1			21	2,50
Mt. Pleasant.	R. Smith, W. Hollingsworth,							7	

*Absentees.

Bro. John Milton Fennell sent in his resignation as Treasurer of the Association, and also as special Treasurer for any funds that may have been sent for the use of the Baptist State Convention. On motion bro. John L. Boykin was appointed in his place.

In addition to the funds sent by the churches for the use of the Association, $3 was received from the church at Lebanon for Domestic Missions. And $6 25 from the church at Lisbon to be appropriated as follows, viz. $3 for Domestic Missions, $2 25 for Foreign Missions, and $1 for Education.

On motion, Resolved, That Brethren George Fennell, Wm. J. Finlay, and J. G. Dickson, be appointed a Committee to write a Digest from the letters of the different churches that compose this Association, and that the same be published in the Minutes.

Brethren Wm. J. Finlay, H. Swinson, and B. Oliver, were appointed a Committee to correspond with sister Associations.

Committee of Finance Report.

Balance on hand last year,		$66 64
Amount from churches this year,		45 10
Contra Cr.		111 74
By cash paid for printing the Minutes, for the years 1838 and 1839.	$42 00	
Clerks services,	10 00	
	$52 00	
Balance in Treasury,		$59 74

The Association then adjourned until to-morrow 10 o'clock. Prayer by Eld. Wm. P. Biddle.

SATURDAY, OCT. 3rd.

The Association convened.

Prayer by Eld. David Rogers.

On motion, Resolved, That brethren Geo. Fennell, and Benj. Oliver, be appointed to go as delegates to the Raleigh Association. Further, Resolved, That brethren Wm. J. Finlay, and H. Swinson be appointed to go as delegates to the Neuse Association.

Resolved, That the resolution of last year in the special treasury or deposit, be in force as though it were incorporated in our Constitution, until repealed by a vote of the Association.

Resolved, That Monday after the third Sabbath in each month be set apart for concert and prayer.

Whereas, certain persons professedly of our faith and order, have under misguidance and error, contrary to our Lords and his Apostles prohibition, prejudiced their brethren in general, in the Southern and Southwestern States of the Union, and denounced them as being every thing vile and execrable, for no other ostensible reason, than their adherence to, and practice of that which has evidently the sanction of the New Testament, as well as that of the law of our country, viz. Domestic Slavery. Resolved, That we can no more regard as prudent christian brethren, the authors of such denunciations nor offer them the hand of christian fellowship, until they shall have duly retracted the same, and shown a disposition to atone for such offences to their unoffending but grossly offended brethren.

Resolved, That the Clerk order 450 copies of the Minutes to be printed for distribution.

Resolved, That our next Association be held at Bear Marsh, Duplin county, commencing on Friday before the first Sabbath in October, 1841, and that Eld. G. Fennell preach the Introductory sermon, and that Eld. H. Swinson be his alternate.

Resolved, That the good people of this vicinity, for their kindness and hospitality, during our session, are entitled to, and have our sincere thanks and gratitude.

On motion the Association adjourned. Prayer by Eld. Wm. J. Finlay.

JAS. CARRELL, *Mod.*

J. G. DICKSON, *Cl'k.*

SUNDAY, OCT. 4TH.

Eld. Wm. J. Finlay introduced divine service, and preached from Matt. 16. 18. "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

Eld. D. Rogers followed from John 3, 36. "He that believeth on the son hath everlasting life, and he that believeth not the son shall not see life, but the wrath of God abideth on him."

Eld. Wm. P. Biddle concluded from Luke 15. 32. "It was meet that we should make merry and be glad, for this thy brother was dead, and is alive again, and was lost, but is found.

CORRESPONDING LETTER,

The Goshen Association to her sisters, the Neuse and Raleigh, sendeth salutation.

Through sovereign mercy it is our privilege to find ourselves in annual session by appointment of last year, at Concord M. H., Duplin co., N. C. Through various pressing engagements of several of her ministers occasioning their absence from their respective charges during a considerable portion of the year now closed, many of our churches have suffered seriously for lack of preaching. We are happy to be able to state, that notwithstanding the public attention seems to be widely awake to the preaching of the word, and in one instance where there has been regular monthly preaching, the Lord has graciously designed to revive his work in a good degree.

We think we perceive the drawing of brighter days in this part of our Lord's moral vineyard. Brethren pray to the Lord for us, that our anticipations may be more than realized, and may he pour out such blessings on you in all your borders as there may not be room to complain. We also solicit a continuance of your correspondence with us. We are much gratified with the visit of our venerable bro. Wm. P. Biddle, messenger from Neuse. To which Association, at her next session, we send as our messengers, Elders H. Swinson, and Wm. J. Finlay, and to the Raleigh, Eld. Geo. Fennell, and bro. B. Oliver. We think the interests of the Convention are advancing amongst us. For which we take for granted you will rejoice with us.

The grace of our Lord Jesus Christ be with you, Amen.

DIGEST FROM THE LETTERS OF THE CHURCHES TO THE GOSHEN BAPTIST ASSOCIATION.

The Committee whose business it is by appointment of the Association, to write a digest for publication from this year's letter of the churches, in view of the intelligence transmitted in said letters, feel their task no enviable one. In a faithful performance thereof, they are well aware that there will be but little, if any thing, to cheer the mind of the friendly reader, but they do hope to elicit his sympathies, and interest him at a throne of grace in behalf of the churches, whose condition it is the duty of said Committee to exhibit. Church at Bear Marsh. This church seems to have seen herself in a better condition than is hers at present. She acknowledges and deplores that she has been remiss under very high privileges, she seems to desire earnestly to see such days of spiritual prosperity, and therefore begs an interest in the prayers of the brethren.— The Lord still leaves her hope. He has not as yet removed her candlestick out of its place. She has the pastoral services of Eld. H. Swinson, and is visited at times by others of Christ's messengers. Number in fellowship 112. "May she remember and do her first works." Rev. 2. 5.

Kenansville. This branch of Christ's church militant, although in her very infancy, and few in number, does not complain of being either dispirited or discouraged, she has for her pastor Eld. Geo. W. Hufham. Her number in fellowship is 7. "May she in due exercise of obedient faith continue her affiance in him who despiseth not the day of small things." Zach. 4. 10. But maketh of whom he pleases a great nation. Numbers 14. 12.

Johnson's M. H. An extract from the letter of this church gives the following: "an overruling Providence has brought us to see another annual meeting of your body, we have enjoyed the labors of our beloved bro. Hufham, since bro. Rogers, (the former pastor,) left us. The year has been marked with evident tokens of divine approbation. Our congregation has increased, and a work of grace has evidently been realized to a small extent." Number of members 76. "Whoso offereth praise, glorifyeth me, and to him that ordereth his conversation aright, will I show the salvation of God." Psalms 50, 23.

Beaver Dam. This church speaks gratefully of what she has realized within the past year, through the labors of her pastor, Eld. G. W. Hufham, her number in fellowship is 41. "The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all, Amen." 2nd Cor. 13. 14.

Concord. This church enjoys peace, and has had a small increase within the past year, but is destitute of a stated or settled ministry.— The following may be to her an appropriate exhortation: "Dearly beloved, as ye have always obeyed not in my presence only, but now much more in my absence, work out of your own salvation with fear and trem-

bling, for it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2. 12, 13. Number of members 57.

Island Creek. The Committee regret to have to state that nothing very cheering can be gleaned from the letter of the church, except that she is under the stated ministry, of Eld. H. Stallings, otherwise there is rather a deterioration than an improvement in her condition; her number in fellowship is 42. "Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God." Rev, 3. 2.

Rowan. The letter from this church breathes the spirit of fervent love and steady attachment to the Association, and her earnest desire for the fervent prayers of the body in her behalf. She has had to deplore a considerable diminution in her number of members which originated more than a year ago in a contention about a matter of internal policy, which has in no wise impaired her standing in the Association.—Her present number is 30. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." Isa. 54. 17.

Beulah. The Lord in his tender mercy has lifted up the light of his countenance upon his church, and gives her great peace and joy through a revival of his work within her, after a tedious dreary season of coldness and declention, there have been 24 recently added to her by baptism, and there is still a prospect of further accessions. Number in fellowship 38. "Unto you that fear my name shall the sun of Righteousness arise with healing in his wings." Mat. 4. 2.

Brown's M. H. This church as usual expresses sentiments of high esteem and fervent love to the Association, she enjoys peace and harmony, but complains of coldness. It is known to the committee that within the past year, this Church suffered a great privation of ministerial services, by reason of the unavoidable absence of her pastor, Eld. Wm. J. Finlay, her number of communicants is 46. "Wait upon the Lord, be of good courage, and he shall strengthen thine heart." Psalm 27. 14.

New Hope. The Church at this place laments that she is destitute of a pastor but is thankful that her numbers are at peace among themselves; their desire is to press forward in the way of righteousness.—Number in fellowship 37. "He that follows them shall not walk in darkness, but shall have the light of life." John 8. 12. "For the needy shall not always be forgotten" Psa. 9. 18.

Lisbon. The church at this place regrets the low state of religion in her vicinity, she however, enjoys the blessings of peace and love, and is much gratified at seeing that the congregation increases, and that the word is more attentively listened to. She has sent by her delegates a contribution to be forwarded to the Convention; Eld. G. Fennell is his pastor; number in fellowship 76. "Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." 1st. Cor. 15. 58.

Pleasant Union. It is perceivable by the letter from this church that her lamp burns but dimly, that her harp hangs on the willow, and that the glory of the Lord is not seen upon her within her borders the ways of Zion mourns, nevertheless she hopes that there are with her a faithful few. She is visited occasionally by Eld. D. Thames, an approved servant of Christ; her number of communicants is 25. "Thou hast a few names even in Sardis who have not defiled their garments—for they shall walk with me in white for they are worthy." Rev. 3. 4.

Red Hill. For the greater part of the past year, this church has had no regular ministerial attendance owing to the absence of her pastor; at meeting in last month, her affairs as a church were well ordered and the congregation was very large and attentive. She expects in future to have regular monthly preaching and earnestly desires the prayers of the brethren that the Lord may smile upon her and revive his work throughout her borders. She is under the pastoral care of Eld. Wm. J. Finlay, number in fellowship 19. "Let Israel hope in the Lord, for with the Lord there is mercy, and with him is plenteous redemption."—Psa. 130. 7.

Lebanon. The letter from this church exhibits nothing of a reviving character; for the past year her affairs have been stationary, she is favored with the ministration of the word and ordinances of the gospel, by Eld. Geo. Fennell; number in fellowship 36. She has sent by her delegates a contribution to the special treasury for the Convention, her request is, brethren pray for us, that the Lord may revive his work in our midst.—"Oh Lord revive thy work; in the midst of the years; in the midst of the years make known; in wrath remember mercy." Heb. 3. 2.

Well's Chapel. The church at this place writes, she has passed another year in coldness, has had preaching but seldom, and although a few have been added to her by Baptism, her number is less than last year.—Number in fellowship 101. She is under the pastoral care of Eld. Geo. Fennell. "Hearken unto me ye that follow after righteousness, ye that seek the Lord, look unto the rock whence ye are known, and to the hole of the pit whence ye are digged." Isa. 51. 1.

Moore's Creek. The affairs of this church are evidently in an unpromising state, were she now called to account for blessings bestowed on her, it is greatly to be feared that as a church she would have to render the same with grief, and not with joy. If weighed in the balance she would be found very far wanting. She is attended occasionally by Eld. Geo. Fennell, as pastor; number 101. "Remember, therefore, how thou hast received, heard, held fast and repent. If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Rev. 3. 3.

Bethlehem. The state of this Church is in so near assimilation to that of those whose condition we last stated, that we merely notice her earnest request, for an interest in the prayers of this Association, that the

Lord would deign ro revive his work within her, and we would add, "Let the Priests, the Ministers of the Lord weep between the porch and the altar, and let them say spare thy people, Oh Lord, and give not their heritage to repreach, that the heathen should rule over them. Wherefore should they say among the people where is their God." Joel 2. 17. Number in fellowship 53. Eld G. Fennell, is her pastor.

Mount Holly. This church although without a pastor, is occasionally visited by Eld. A. P. Repiton, she hopes and earnestly prays that the Lord will soon favour her with items of refreshing from his presence, for which she requests the brethren to pray in her behalf; her number of communicants is 35. "Offer unto God thanksgiving, and pay thy vows unto the most high, and call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Psa. 50. 14, 15.

Marshall's M. H. This church says in her letter, brethren, religion is at a low ebb amongst us, we desire to see it revive, we want to hear of the advancement of the Redeemer's Kingdom; sinners are dying in their sins, let us be more attentive, to the duties which devolve upon us, more zealous for Godliness, more fervent in our prayers; let us call nothing our own, but all that we possess the Lord's, and present our bodies a living sacrifice, holy, acceptible unto the Lord, let ministers who are willing to travel and preach, be supported, and also pastors of churches.—Let us thus with a holy zeal come up to the help of the Lord against the mighty, and no doubt the Redeemer's Kingdom will move forward amongst us. Number 21. She is under the pastoral care of Eld. Geo. Fennell. "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee. Send thee help from the sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept our burned sacrifice. Grant thee according to thine own heart, and fulfil all thy council." Psa. 20. 1, 2, 3.

Wilmington. An extract from the letter of this church, contains the following statement: "We sincerely regret, that we have to say, that coldness and barrenness prevails among us, nevertheless we are making efforts, by assembling ourselves together, and praying for the prosperity of Zion, and that the Lord would build up his cause amongst us, and that accordingly, it would please him in his own good time to send us a pastor, to go in and out before us, under whose ministry, sinners may be converted, mourners comforted, and our hearts be gladdened by the droppings of the sanctuary. Number in fellowship 76. "The desire of the righteous shall be granted." Prov. 10. 24.

Mt. Pleasant, and Riley's Creek were heard from, but the letters failed to come to hand.

JAS. CARRELL, *Mod.*

JAS. G. DICKSON, *Cl'k.*

MINUTES

J. J. Alderman

OF THE

GOSHEN ASSOCIATION,

HELD AT

BEAR MARSH MEETING HOUSE,

DUPLIN COUNTY, N. C.

ON THE 1st, 2d and 3d DAYS OF OCTOBER, A. D. 1841.

WILMINGTON, N. C.

PRINTED AT THE CHRONICLE OFFICE.

OFFICERS OF THE GOSHEN ASSOCIAT'ON.

JAMES CARRELL, Esq., of KENANSVILLE, *Moderator.*
JAMES G. DICKSON, M. D., FAISON'S DEPOT, N. C., *Clerk.*
E. C. GAVIN, Esq., DUPLIN OLD COURT HOUSE, *Assistant.*

Friday, October 1st, 1841.

THE introductory sermon was preached by Eld. David Thompson, from 1st Peter 4th. ch. 7 v. "But the end of all things is at hand, be ye therefore sober, and watch unto prayer."

On motion Bro. James Carrell was appointed Moderator, Bro. Jas. G. Dickson, Clerk, and Bro. Edward C. Gavin, Clerk assistant.

Prayer by Eld. David Thompson.

On motion Committees of Arrangements and Finance were appointed.

Of arrangements. Brethren Benjamin Oliver, Joshua N. Loftin, John C. Wilson, and Messrs. John Carr and James F. Kornegay.

Of Finance, Brethren Arthur Brown, Felix B. Millard and Laban Carrell.

Inquired for Delegates from sister Associations. Eld. David Thompson and Eld. Pipkin appeared as visiting Ministers from the Raleigh Association, both of whom were invited to sit with us in our deliberations.

Inquired for church letters. See Statistics.

CHURCHES.	DELEGATES NAMES.	Baptised.	Rec'd by letter.	Dism'd. by letter.	Restored.	Excluded.	Died.	Numbers.	Funds.
Bear Marsh,	H. Swinson, J. G. Dickson, Benj. Oliver.	12		1			2	119	3 25
Kenansville,	D. C. Moore,* J. Bardin,* J. Carrell,							7	2,00
Johnson's M. H.	J. W. West, T. Phillips,* R. Best*,					1		68	1,00
Beaver Dam,	W. Rich*, L. G. Bass, J. D. Carrell,						1	40	2,00
Concord,	J. Taylor. J. Williams, R. Wilkins,	2						54	2,67
Island Creek,	Rd. Chasten*, Wm. Chasten,*	1		1		1		41	1,00
Rowan,	Not represented.								
Beulah,	F. B. Millard, C. C. Oats, E. C. Gavin.	12				1	1	48	3,00
Brown's M. H.	A. Brown, H. Stevens, J. Hobbs,*							46	1,50
New Hope,	D. Chesnut, P. Ezzell, D. Rogers,						1	35	1,25
Lisburn,	G. Fennell,* J. O. Anders,* A. Herring,*	3						79	1,75
Red Hill,	D. Matthis, J. Vann,* Z. Parker,	1	1			1		22	1,50
Pleasant Union,	Josiah Underwood, E. Fisher,							41	1,00
Lebanon,	C. B. Corbett,* J. Stringfield,* D. Vann,*							35	1,25
W. Chapel,	D. Wells,* J. M. Fennell,* Wm. Fryer,			4		1	1	95	2,75
Riley's Creek,	Daniel George,							13	1,00
Wilmington,	I. Peterson,* J. J. Bryan,* C. Russ,	3	1				1	79	3,00
Bethlehem,	W. Pridgin,* S. Wilson,* A. Larkins,*	2	3			1		56	3,00
Mt. Holly,	L. Carrell, W. Lamb,							35	2,00
Moore's Creek,	J. M. Alderman,* J. B. Herring,* E. D. Walker,	4			1	2	7	97	3 25
Marshall's M. H.	J. R. Corbett, Wm. M. Flinn,	1					1	2.	2,50
Mt. Pleasant,	J. G. Sutton, Wm. Hollingsworth,*			1	1	1	1	56	1,60

*Absentees.

Bro. John L. Boykin sent in his resignation as Treasurer, which was accepted and accepted.

On motion, Resolved, That the Clerk receive $12 50 for his services; and that he take charge of the funds belonging to the association.

Resolved. That Elders Wm. J. Findlay and Henry Swinson assist the Clerk in preparing a digest from the Church letters, and that the same be printed in our minutes.

On motion, The Association adjourned until tomorrow 10 o'clock. Prayer by Eld. Pipkin.

Saturday 10 o'clock.

The Association convened agreeably to adjournment. Prayer by Eld. David Thompson.

On motion, Elders Wm. J. Findlay and H. Swinson were appointed to go as Delegates to the Neuse Association.

On motion, Eld. Isaac W. West was appointed to go as Delegate to the Raleigh Association.

On motion, Resolved, That Brethren J. W. West and Felix B. Mallard go as Delegates from this Association to the Baptist State Convention of North Carolina.

Committee of Finance report as follows:—

Balance in hand of former Treasurer, - -	$43 74
Donation to Eld. W. J. Findlay, - - -	8 00
	$35 74
Contributions from churches this year, - -	42 27
	$78 01
Deduct Clerk's fee, - - - - - -	12 50
	$65 51

Resolved, That our next Association be held at Red Hill, Sampson county, commencing on Friday before the first Sabbath in October, 1842. And that Eld. David Rogers preach the introductory sermon.

Resolved, That preaching commence at our next Association at 11 o'clock.

On motion, Resolved, That the Clerk order 500 copies of the minutes to be printed for distribution.

On motion, Resolved, That the first Sabbath in each month be set apart for Concert and Prayer, and that the first Sabbath in June and September be sacredly kept as days of fasting and prayer.

Resolved, That the thanks of this Association are due, and are hereby tendered to the people of this vicinity for their kindness and hospitality to us during our session.

Resolved, That the Delegates appointed to go to sister associations keep an account of their expenses, and that the Clerk pay them out of the funds of the Association.

On motion, The Association adjourned without day. Prayer by Eld. Pipkin.

Sunday, 10 o'clock.

Eld. David Rogers introduced Divine Service, and preached from Acts 3d ch. 26v. "Unto you first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

Eld George W. Wallace followed from John 14th ch. part 6v. "I am the way, the truth and the life."

Eld David Thompson delivered an appropriate address on the Benevolent Institutions of the day, &c. Rev. M. Connerly concluded from 2d Kings, 8th ch. 13v. "And Hazael said, But what! is thy servant a dog, that he should do this great thing; And Elisha answered, The Lord hath shewed me that thou shalt be king over Syria."

JAMES CARRELL, *Moderator.*

James G. Dickson, *Clerk.*

The Committee appointed to write a digest from the letters of the churches this year, with very great deference to the source whence their appointment emanated, viz: the Association, beg leave to submit the following, viz:

Having carefully examined said letters, and having before us the digest published in the minutes of last year, we see not how we could present any thing in form specified in our appointment essentially different in signification from the former digest. It is a pleasing truth, that from several of our churches the intelligence of this year is more cheering than that of last, yet the statistics in the aggregate exhibit no increase but rather a diminution in numbers.

The churches report favorably concerning peace and love as existing in the conduct of each member toward, others.

One great cause of regret concerning our churches is, the very great privation of a stated ministry, under which not a few of them are suffering; yet we cannot repress our fear, that to the churches themselves, in a great measure, is owing this sad grievance. If our premises be correct, there is great need of examination of ourselves, individually and collectively, with sincere and earnest prayer to God, concerning what we ought to do, and that it might please him to send forth more laborers into his harvest, and to give His word free course, that He may be glorified, in the revival of his work in the souls of his people, and in the conversion and eternal salvation of sinners.

JAMES CARRELL, *Moderator.*

J. G. Dickson, *Clerk.*

Valuable Institutions and periodicals, deserving the support of Christians generally, and the Baptists particularly.

The American Baptist publication and Sunday School Society Depository, No. 21 South Fourth street, Philadelphia. Where a great variety of Religious Books are constantly kept on hand, and for sale cheap, by B. R. Loxley, *Agt.*

American and Foreign Bible Society, Rev. Charles G. Somers Corresponding Secretary, 82 Madison street New York. William Colgate, Treasurer, sixth Dutch street.

Wake Forest College. This Institution is situated in a beautiful and healthy region, 16 miles North of Raleigh, and has an able and efficient faculty. Persons wishing to give their sons a good education would do well to send them to this Institution.

Baptist Record is published weekly for the American Baptist Publication Society, at $1 per annum, in advance, 21 South Fourth street, Philadelphia, B. R. Loxley, *Agt.*

The Baptist Advocate, is published weekly by a Committee of Baptists, for the denomination, at $2 50 per annum payable in advance, 122 Nasau street New York. John Barker, *Agt.*

MINUTES,

OF THE

GOSHEN BAPTIST ASSOCIATION,

HELD AT RED HILL MEETING HOUSE,

SAMPSON COUNTY,

September 30th, & October 1st & 2d, 1842.

The Introductory Sermon was preached by Elder David Rogers.—John, c. 15, v. 14: "Ye are my friends, if ye do whatsoever I command you." Prayer by Elder George W. Hutham.

The list of churches was called over. A majority being present, appointed Brother James Carrell, Moderator; Brother James G. Dickson, Clerk, and Brother Isham Peterson, assistant Clerk.

Committees of Arrangements, and Finance were chosen. Of Arrangements, Elders G. W. Hutham, J. Boykin, David Mathis. John Vann, and P. Murphy. Committee of Finance, John Oliver, E. C. Gavin and Wiley Stallings. Called for visiting ministers and brethren of sister Association—Elder Robert McNabb appeared as a visiting minister from the Flat River Association, and Elder Jesse Rogers from the CapeFear Association, both of whom were most cordially received.

Called for Church Settlers—See statistics on subsequent page. The church at Salem, Sampson County, petitioned for admittance into the Association. Petition granted. Whereupon the delegates were invited to unite with us in our deliberation.

Moved that Elders Robert McNabb. G. W. Hutham. Brethren Wiley Stallings, E. C. Gavin and John Oliver, be appointed a Committee to arrange the business for the action of this Association. The committee after retiring for a short time reported the following subjects for the consideration of the Association, viz:

The destitution of the Association, and best means of supplying said destitution.

On the spiritual instruction of the colored population.

On Sabbath Schools.

On Foreign Missions.

On Bible Distribution.

On the state of religion within our bounds.

On motion, committees were appointed on the above subjects and requested to report to-morrow.

Resolved that every delegate of the Association be required to vote on all questions.

Resolved, that the Clerk receive $12 50 for his services.

Resolved, that the Clerk have 600 copies of the minutes printed for distribution.

Resolved that our next Association be held at Bulah M. H., Sampson Co.; and that brother Issaac W. West preach the introductory sermon; and that Elder Lewis F. Williams be his alternate.

Resolved, further, that Elder G. W. Hufham preach the first sermon on the stage; and that Elder Henry Swinson be his alternate.

Resolved, that Elder G. W. Hufham be appointed to write a circular to be handed in at our next Association.

Resolved, 'that every male and female member of this Association be recommended once in every 24 hours to make special prayer to God that he would pour out his spirit upon us, and revive his work amongst us, and raise up and send more laborers in his harvest throughout the bounds of this Association.'

Resolved, that Elders Geo. Fennell, G. W. Hufham, and brethren Wiley Stallings and David Wells be appointed a Committee to draft a decorum or body of rules for church government; and that said decorum be recommended to all the churches that compose this Association.

Resolved, that the Clerk insert in the Minutes the days the different churches hold their meetings.

Moved, that Elder Robert McNabb write the letter of Correspondence to sister Associations.

The Church at Mount Pleasant petitioned for a letter of dismission from this Association. Request granted and a letter of dismission prepaired, &c.

Committee on Finance report on hand last year	$65,51.	
Deduct for printing last years minutes	18,60.	
		$47,01
Contributions this year		41,60
		88,61
Deduct Clerks fee		12,50
Now on hand		76,11

On motion the Association adjourned until to-morrow 10 o'clock.
Prayer by Elder Wm. Hollingsworth.

Saturday, 10 *o'clock.*

The Association met agreeable to adjournment,—Prayer by Elder Robert McNabb.

Resolved, that the Southern Christian Repository is an able advocate of truth, therefore we recommend the same to the patronage of the churches within the bounds of this Association.

Resolved, that brother Arthur Brown be appointed to go as a delegate to the Raleigh Association, and that Elder H. Swinson visit the Neuse; and that the clerk pay them one dollar per day while on that mission.

Moved that this Association employ an Itinerant so long as the surplus fund may last at 12,50 per month—further that Elder Robert McNabb be employed for that purpose—(provided he can arrange his business so as to meet the wishes of the Association.

Elder David S. Williams appeared as a visiting minister from the Raleigh Association and Elder Warren from Cape Fear, both of whom were cordially received and invited to participate in our deliberations.

Moved that the Association now take into consideration the propriety of ordaining Elder Lewis F. Williams. Decided to be unnecessary as he was Baptised and regularly ordained as a True Will Baptist Minister.

Moved, that the Moderator & Clerk of this Association give him (Elder Lewis F. Williams) a certificate recognising him as a regularly ordained minister of our faith and order, &c.

Elders Robert McNabb, Geo. W. Hufham and David S. Williams were appointed a presbytery to inquire into the gratifications of Brother Issaac W. West for ordination; report favourable. Therefore ordered that he be ordained on to-morrow after the first sermon, and that Elder David S. Williams preach the ordination sermon, Elder Robert McNabb deliver the charge, and Elder Lewis F. Williams present the bible.

Moved that Elder Isaac W. West receive a certificate of ordination, from the Msderator and Clerk of this Association, &c.

Mount Bethel a newly constituted Church petitioned for admittance into this Association; moved, that she be received—whereupon the moderator invited the delegates (after giving the right hand of fellowship) to sit with us in our deliberations.

Moved, that a collection be taken up on to-morrow for the use of the Babtist State Convention.

Resolved, That the thanks of this Association be tendered to the people of this vicinity for their unwearied kindness and hospitality to us during of session.

Moved, that the Association now adjourn. Pray by Elder Warren.

The ministers on Sunday proceeded to preach in the following order: Elder David S. Williams 2nd Corinthians, c. 5, v. 2. Elder Robert McNabb, Isaiah c 62, v. 1. Elder Warren, 2nd Cor. c. 6, v. 2.

Donations were now sought for the Baptist State Convention; amount received, $10.12 1-2.

JAMES CARREL, Moderator.

JAMES G. DICKSON, Clerk.

CHURCHES.	MESSENGERS.	Baptised.	Rec'd by letter.	Re'd by Exper.	Dis'd. by letter.	Restored.	Excom'd.	Dead.	Total number.	Contributions.
Bear Marsh,	H.Moore* J.G.Dickson,John Oliver, - -	10	0	0	6	1	2	1	118	2,50
Kenansville,	G.W. Hufham, J. Bardiux,* James Carrell, - - -	12	4	0	0	0	0	1	22	2,00
Johnsons M. H.	G. Best,* Isaac W. West,	(Letter not received.)								
Beaver Dam,	L. G. Bass,* J. D. Carrell, Wm. Rich, - - - -	6	0	0	0	0	1	0	44	2,25
Concord,	W. Stallings. J. Taylor, R. Wilkings, - - -	17	0	0	1	0	0	2	66	4,00
Island Creek,	H.Murray,* W. Chasten, John Chasten,* - -	3	0	0	0	0	0	1	43	1,00
Rowan,	John Boykin, J. Pearson,J. E. Falkner, - - -	4	0	1	0	0	0	1	71	2,25
Bulah,	E. C. Gavin, W. H. Faison, C. C. Oats, - - -	7	0	9	0	0	1	0	64	2,55
Browns M. H.	A. Brown, H. Stephens,* A. Hobbs,* - - -	0	0	0	1	0	0	2	44	1,50
New Hope,	D. Chesnut, Jonathan Gore, P. Ezzle, - - -	0	0	0	3	0	0	1	32	1,00
Lisbon,	A. Herring,* J. O. Anders,* R. Carrel, - - -	26	0	0	3	0	0	1	85	2,25
Red Hill,	W. J. Findlay,* D. Mathis. J. Vann, Z. Parker, - -	0	0	0	0	0	0	2	20	1,20
Ple. Union,	J. Underwood, S. Sessoms,	64	0	0	44	0	0	0	57	1,00
Lebanon,	G. Fennell, O. Alderman, C. B. Corbett,* - -	2	2	0	0	0	0	0	39	1,75
Wells' Chapel,	L. Highsmith, M. Fennell,* W. Fryer, - - -	9	0	0	4	0	0	4	98	3,85
Riley's Creek,	D. George, J. L. Warren,	1	0	0	0	0	0	1	14	50
Wilmington,	J.Peterson,J.Bryan,C.Russ,*	109	0	0	5	0	0	6	177	3,00
Bethlehem,	(Not represented.)									
Mt. Holly,	L.Carrell,H.Croom,J.Register*	0	0	0	1	0	3	1	30	2,00
Moore's Creek,	J. M. Alderman, T, Rooks, J. R. Moore, - - -	15	0	0	0	2	1	1	116	4,00
Marshall's M. H.	(Not represented.)									
Mt. Pleasant,	W. Hollingsworth,R.Smith,*	3	0	0	4	1	3	1	52	1,00
Salem,	W.Underwood, H. Bennett, J. A. R. Howard, - -	19	0	0	0	0	0	0	63	1,00
Mt. Bethel,	P. Pridgeon, W. Bush,	0	0	0	0	0	0	0	15	1,00

* Absent.

TIME OF MEETINGS.

CHURCHES.	*Regular Meetings.*	*Quarterly Meetings.*
Bear Marsh,	3d Sat.&Sun.each mo.	Feb'y, May, Aug., Nov'r.
Kenansville,	2d " " "	" " " "
Johnson's M. H.	1st " " "	" " " "
Beaver Dam,	4th " " "	Jan. April, July, October.
Concord,	3d " " "	Feb'y. May, Aug. Nov'r.
Island Creek,	1st " " "	March, June, Sept. Dec.
Rowan,	1st " " "	Feb'y. May, Aug. Nov'r.
Bulah,	1st " " "	March, June, Sept. Dec.
Brown's M. H.	4th " " "	Jan. April, July, October.
New Hope,	2d " " "	Feb'y. May, Aug. Nov'r.
Lisbon,	1st " " "	" " " "
Red Hill,	2d " " "	" " " "
Ple. Union,	Not known.	Not known.
Lebanon,	3d Sat.&Sunday, "	Jan. April, July, October.
Well's Chapel,	2d " " "	" " " "
Riley's Creek,	1st " " "	March, June, Sept. Dec.
Wilmington,	1st Sunday in "	Not known.
Bethlehem,		
Mt. Holly,	3d Sat. & Sun. "	Feb. May, Aug. November.
Moore's Creek,	4th " " "	March, June, Sept. Dec.
Marshall's M. H.		
Mt. Pleasant,	Not known.	Not known.
Salem,	1st Sat.& Sund. "	March, June, Sept. Dec.
Mt. Bethel,	Not known.	Not known.

NOTE.—The next Association commences at the usual time, viz :—Friday before the 1st Sunday in October, 1843.

The Goshen Association, to her sisters, the Raleigh and Neuse Associations, sendeth Christian salutation:

Dear Brethren:—Though some of our churches still complain of coldness and barrenness in their letters, others, since our last meeting, have been blessed with joyful seasons and considerable accessions. We rejoice too, to inform you, that we may, and ought to be considered, strictly speaking, a Missionary Association. Opposition, to what is termed the benevolent institutions of the day, has been for many years gradually dying away within our borders, and at present, opposers are few and far between. We sincerely hope that the time will speedily arrive when we, and the Associations with whom we correspond, will take a higher stand, and do more to promote those Institutions, than we have as yet.

We have delegated the following brethren to visit you at your next session, viz: Brother Arthur Brown to the Raleigh, and Elder Henry

Swinson to the Neuse Association.

We solicit you to continue to pay us those annual visits, which are so cheering to the parts of all who are blessed with similar views, feelings, and desires, and wish you also to pray for us that we be not slothful, but followers of them who through faith and patience inherit the promises.

JAMES CARREL, Moderator.

JAMES G. DICKSON, Clerk.

REPORTS.

The Committe to whom was refered "The destitution of ministerial aid within the bounds of the Association, and the best means of supplying said destitution," beg leave to report:—The deplorable condition of those churches destitute of pastors, renders it necessary that some remedy should be immediately applied. The scarcity of labourers at present is owing principally to two causes. First, the Churches do not seek out young gifts, nor do they give sufficient encouragement to those who have impressions to exhort. And secondly, the most of them have withheld from their Pastors, a liberal support, and by doing this, they have virtually driven from amongst us some that would, (were they now residing in our midst) be a blessing to those churches, who in consequence of having no preaching, or no more perhaps than quarterly services, are led to say, 'Oh, that it were with us as in days past.' Brethren, look around you and see the fields that are white for the harvest; but the labourers, where are they? Will you not pray more frequently and promptly in your closets and around the family altar to the Lord of the harvest to send more labourers into his vineyard. We believe that our Churches generally are now ready to shew that they consider the labourer worthy of his hire, that any judicious measure will meet with the entire approbation of all the friends of Zion, and therefore propose the adoption of the following preamble and resolutions:—

Whereas, there is at present much need of funds for the support of an Itinerant Minister to supply the destitution alluded to, and too many of our churches have done but little whenever an attempt has been made to employ Missionaries within our bounds; and the failure has been principally owing to the want of a systematic plan of opperation; and whereas, it will be impossible to secure the services of an efficient minister unless the churches take hold of the matter in good earnest.

Resolved, that we recommend to the Churches belonging to this Association to contribute more liberally to the support of their Pastors and they also adopt some measure (which in their opinion will be a judicious one) to aid in raising a support for the Itinerant Minister that may, during the ensuing year be employed by the Association.

ROBERT McNABB,
GEORGE W. HUFHAM,
LEWIS F. WILLIAMS,
Committee.

The Committee to whom was refered the important and much neglected subject of imparting Spiritual instruction to the colored population,' beg leave to report:—After giving the subject all the attention our time would admit of, we most earnestly recommend to masters to call their families together for worship in the day time, say immediately after breakfast. And to Ministers, to attend at private houses as often as convenient, say at least once a week, and encourage masters to give servants time to attend; we also desire to impress upon Church members their obligation to assist in this duty, and where preachers are not convenient all professing christians. The instructions given should as much as possible be adopted to their capacities. Our reason for recommending week days instead of sabbaths and nights, is that the servants would more freely attend them, than in time they call their own, and would be more convinced that their instructor, and owners acted a disinterested part. We would also recommend to those churches, that have not heretofore prepaired suitable apartments for the blacks (during worship) to attend to it without delay.

J. OLIVER,
W. STALLINGS, Com.

The Committee to whom was refered the subject 'Of Sabbath Schools,' beg leave to report:—Brethren, we are aware that there is a great deficiency in the moral culture of the youths of our country, therefore we would suggest some way that the youthful mind might be brought to bear on things that may in some degree, prove not only useful in life, but may eventually prove effectual in promoting their eternal good after death. And we are drawn to the conclusion that Sabbath schools is the only source that can possibly produce the desired effect. Therefore, we as your Committee would suggest the propriety of each Church in the bounds of this Association establishing a Sabbath School, and each school shall by contribution, have suitable books, provided—each school should consist of a superintendant, whose duty shall be to open the school by reading a chapter in the Bible and prayer, and close in like manner, and also to select suitable teachers to impart instruction. Brethren, we would most earnestly recommend these suggestions to your consideration, for we verily believe, that if adopted in our bounds and properly attended to, they would contribute much to the happiness, prosperity, and respectability of the rising and future generations. Respectfully submitted,

ISHAM PETERSONN,
JAMES G. DICKSON, Committee.

Your Committee on Foreign Missions, report as follows:—The design of Foreign Missions is the Evangelization of heathen nations. The work has been going on from the first ages of the Christian Church when not suspended by the cruel edicts of Papal Rome and the monarchs controlled by his arm, and the most encouraging success then as well as now attended the effort. But now, many are the churches that are rising in heathen lands, and native preachers are sent out by native churches, thousands are now throwing away their idols and acknowledging the

Saviour of man. In the language of inspiration, "The wildernes is blossoming like the rose;' tor heathen disorder and cruelty are giving way to Christian decorum and love—This is Foreign Missions. Forty years ago the name of Jesus in the densely populated region of Southern Asia had never been heard; the consoling influences of the gospel had not reached the hearts of any in that land of moral desolation and death.—Foreign Missionary operations were commenced in the churches of both England and America, the humble Missionary was sent to distant climes and now JESUS is KNOWN; great numbers of men and women are brought to a knowledge of the truth; they live as christians, they die as christians,and leave their testimony behind them as to the efficacies of the Gospel of the Son of God sent among them, through the effect of Foreign Missions. And now the work is still advancing, more laborers are called for, and more means required to sustain and extend the work. God the father has promised his son the heathen as an inheritance, and blessed be his holy name, he is making the Christians of England and America the instruments of accomplishing his promises of mercy. This world is to be filled with the knowledge of the Lord, and many are running to and fro carrying the news of salvation to those perishing, for lack of knowledge. The operation of Foreign Missions can never cease until the earth is filled with the knowledge of the Lord.

GEORGE W. HUFHAM,
L. CARRELL,
JOHN D. CARRELL, Committee.

The committee "On Bible Distribution" reported as follows:—The Bible is of infinite importance to man. It throws light upon the relation he sustains to his maker. In it alone we are made acquainted with the character and attributes of the great God. The holy Scriptures reveal him as perfect in all his ways, posessing power unlimited, infinite in knowledge, declaring the end from the beginning, and from ancient times, the things that are not yet done. From the Bible we learn that God is the great source of moral excellence and purity; and by the light here thrown upon the subject, we see, in contrast our own moral deformity or unlikeness to His infinite purity and holiness, as also the extent of our spiritual maladies. But it does not stop here, man is not left in this dreadful dark. The scriptures, declare that Jesus Christ hath brought life and immortality to light through the Gospel; that man, though vile, and an enemy to god, may be brought to enjoy the favour and affections of his heavenly father. It is the pillar of cloud by day, and the pillar of fire by night to guide our darksome way over the tempestuous sea of time, and through this moral wilderness to the Canaan everlasting life. Its importance and infinite value to man cannot be sufficiently appreciated untill the Lord Jesus shall be revealed from heaven, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. If the Bible is the only source from whence proceeds the knowledge of these interesting truths, how important that all possess a knowledge of its contents. With what assiduity and perseverance should

Christians engage in its disseminations, since it makes known the only remedy for sin, and is the ground work of all Missionary operations. It is in vain to preach of Jesus, and the resurrection, unless the man of God can say, here are the live oracles—see what God has said, and learn for yourself. Public opinion has long since raised her voice against withholding the Scriptures from the laity, and confining them alone to the ministry, and with this wide spread decission, none again should dare attempt it—let us not stop, until every nation shall be able to read in their own language the wonderful works of God—let us not stop until every family in all the earth possess this holy treasure. It is apparent that the cause of the Bible and the salvation of souls, is intimately connected, and as one is esteemed, the other should be regarded. It alone discovers the straight and narrow way that leads to everlasting life, and yet thousands in our own land are strangers to its inestimable contents—and hundreds of millions in heathen lands have never heard of the book of God. What anguish must gather around those dying without the sight of God's book. We do not, it is feared, properly appreciate the responsibility which rests upon the Christian Church on the one hand, nor pay due respect on the other to the honor done to man to be a co-worker with God, in the salvation of souls. We fear the word of God is treated with too much indifference in our schools and families. Our children should be taught to reverence it as containing the lively oracles of God; for a habit of carelessness contracted in youth, is not easily removed: therefore, parents should put forth their best exertions to remedy an evil of so serious a nature. Recent occurrences in the Christian world compel us to ask, What shall we circulate as the Holy Scriptures? We trust the time is fast passing away when a rational investigation after truth will cease to be branded as Sectarianism; and when neither round assertion, nor the opinion of men be received in lieu of God's revealed will to man. Come from whom it may; what we circulate as the Holy Scriptures, should be the very best translation of the original, that can possibly be procured by an appeal to the original text, as to what was the mind of the Holy Spirit at the time the lively oracles were given, that it should be free from known addition, observations, or omissions, no matter for whose accommodation made or retained. Most awful are the denunciations of God against those that add unto, or take away from the words of the book of this prophecy (the Bible.) Does not an intentional observation or omission of any idea that is expressed by the Holy Ghost in the original, approach very near to, if not constitute the crime here spoken of; whether these, or any of these remarks, can apply to our common English version, is a question that becomes us (especially our Bible Societies) to examine carefully and thoroughly. There are things of a questionable character contained in the history of this translation. The words of the third item of the instructions given by King James, read as follows: 'The old ecclesiastical words to be kept, as the word Church, not to be translated Congregation.' Was it proper if the Greek word *Ecclesia*, did mean congregation (as we believe all Sexicographers allow) for King James or any one on earth to say it should not be translated. We believe that King James had no more right to tamper with the sacred record, than his

meanest vassal. But Ecclesia was only one of the old Ecclesiastical words which they were forbidden to translate. From the translators own preface to the original edition of this version we learn that Baptizo was also included. If truth, the whole truth, and nothing but the truth was King's desire, why give such intructions? Why any restrictions at all? Why not simply direct his translators to make the very best translation they could? But if history shows suspicion resting on the very inception as well as something wrong in our version, it also throws at least the shade of suspicion on some in the present century, for attempting to retain this same version despite any appeal to the original. Why did the American Bible Society set up this version (made under the circumstances above mentioned) as a model for versions in all other languages? Strange and unaccountable act! Truth requires no such act. We have the strange anomaly of a copy's being prefered to the original text—or of a copy's correcting the original. The recorded proceedings of the American Bible Society prove this fact from the following resolution, to wit:—'Resolved, That in appropriating money for the translating, printing, and distributing of the sacred Sriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least, so far as, that all religious denominations represented in this Society, can consistently use and circulate said versions in their schools and communities.'

The question is, should versions be made alone with an eye to, and faithful in view of what the Holy Spirit has said? or may they be made with an eye to, and in view of the opinions of the different denominations represented in the American Bible Society? It does seem the instructions given by King James, were to suit the English National religious establishment; otherwise, why instruct at all. And does not the resolution of the American Bible Society, make it positive that the views of certain denominations must be accommodated at all events, without regard to the original. If not so, why say any thing at all on the subject of meeting their views? This translation at best is but the work of *man*. and, in this the nineteeth century, we should throw off every vestige of Romanism, and appeal directly to the foundation which is as pure as it was eighteen hundred years ago, and take our reckonings there. Some may urge inexpediency in this rule of action; but God forbid the idea of expediency or inexpediency in what God has commanded. Expediency may be admitted in matters left to the disention of man; but in what the Holy Ghost has said let it not so much as once be named; for if the principle is once admitted, there will be no end to mans notion of expediency; and that which is wrong in principle cannot become right by age. Luther had no ear for the voice of expediency, when he dared, at all hazard, to maintain the truth against the Catholics with whom numbers and power had been for centuries, neither should we on this point. By the obligations of different societies to their denominations, we cannot be controlled; our object is farther back, and higher than all this. Let us forget circumstances, and know alone our paramount obligation to give that to the world as the word of God which contains, or may be made to contain the nearest possible expression of the mind of the Holy Spirit;

untrammelled by edicts or restrictions from earthly monarchs, conceils or societies; to the end that we be not partakers of other mens sins. Some may object and say we want something new. We reply we want the good old teacher to speak out; not that which is about two,but that which is eighteen hundred years old. Some may say we want a sectarian version. In reply we say, sooner than this, let us perish. May the church and the world soon be rid of all sectarians that are under the necessity of perverting the word of God to sustain themselves. Contrast the following resolutions passed by the Baptist Board of Foreign Mission, on the subject of foreign translations with that passed by the American Bible Society before quoted. Let them be placed side by side, and then let the candid and honest of all parties say who is liable to the charge; who requires that their views be accommodated; to wit:—

Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language; and to furnish their Missionaries with all the means in their power, to make the translations as exact a representation of the Holy Ghost as possible.

Resolved, That all the Missionaries of the Board, who are, or who shall be engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer, and diligent study, to ascertain the exact meaning of original text, to express that meaning as exactly as the nature of the languages into which they shall translate the Bible, will permit; and to transfer no words which are capable of being literally translated.

These resolutions speak for themselves; the one says give us the simple truth; the other says give it in such a way as to suit our views; or in such a way as to suit the views of certain Denominations. We ask not that versions be so made as to sustain our peculiarities,but that the mind of the Holy Ghost be given to us, to our children,and to the whole world in our own language as well as theirs.

We conclude this report by a quotation from the celebrated Mr. Grumfield who declares himself neither a Baptist nor the son of a Baptist:— "Bigotry (says he) that is blind zeal and prejudice, they (the Baptists) cannot justly be accused of, while they have the primitive sense of the term (Baptizo) and the rendering of so many ancient and modern translation, as the foundation upon which they have grounded their version. Nor can they, consistently be charged with sectarianism while they are found in company with the churches of Syria, Arabia, Ethiopia, Egypt, Germany, Holland, Sweden, Denmark and others, together with the Church of England itself. If they be bigots, I know not what name the advocates for pouring or sprinkling who have no such ground to rest on, merit. And if their's be a sect, it must be confessed to be a very ancient and a very extensive one.

But there is another point of view, in which the opponents of the Serampore (Baptist) Missionaries should consider the subject; and one which involves the most important consequences. Before they arrange the British and Foreign Bible Society as guilty of a gross and unpardonable dereliction of duty, in aiding the Serampore (Baptist) translators, and prefer a recommendation for them to withdraw that aid, they should

be fully prepared to carry their censure as well as their recommendation to a much greater extent. In consistency, if that aid be withdrawn from the Serampore Missionaries, because they have rendered Baptizo, to immerse, then must it also be withdrawn from the churches of Syria, of Arabia, of Abysinia, of Egypt, of Germany, of Holland, of Denmark, &c.; and the venerable Peshite Syriac version, the Arabic versions of the propagandi, of Sabat, &c.; the Ethiopic, the Coptic and other versions must all be suppressed. If however, they are not thus prepared to carry out their recommendation to the fullest extent, then must they close their mouths forever, against their Baptist brethren. Your Committee, therefore, propose the following resolutions:

Resolved, That the circulation of the sacred scriptures, both at home and abroad, demands increased sacrifices on the part of christians, and exertions that know no cessation.

Resolved, That this Association become a branch of the North Carolina Bible Society, now an auxiliary to the American and Foreign Bible Society.

G. W. HUFHAM,
L. F. WILLIAMS,
ROBT. M'NABB, Committee.

The Committee to whom was referred "The state of Religion within the bounds of the Association," beg leave to submit the following report:

1st. The Churches, to a great extent, complain for want of a regular and stated ministry among them.

2nd. Some of the Churches also complain of lukewarmness; though a goodly number of them send up the cheering intelligence that the redeemer's kingdom is gaining ground; and that peace, love, and tranquility are now predominant: whereof we have much cause for rejoicing. By the statistics gleaned from the different Church letters it will be seen that three hundred and seven have been received by Baptism since our last annual meeting.

Respectfully submitted,
JESSE ROGERS,
WM. HOLLINGSWORTH Com.

NOTE.—The Committee appointed to write "A Decorum to bring about a unity of Church discipline within the limits of this Association," have, after mature deliberation, concluded not to have their report printed in this years Minutes. The Committee will report to our next Association.

JAMES CARREL, Mod.
JAMES G. DICKSON, Clerk.

(Price of Printing $23.—W. WHITAKER, JR. Raleigh.)

MINUTES

OF THE

GOSHEN BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

BEULAH, SAMPSON COUNTY.

SEPTEMBER 29th and 30th— and OCTOBER 1st, 1843.

FOR PRINTING, &c., 1000 COPIES $35.

PRINTED AT THE "MESSENGER" OFFICE.

MINUTES, &C.

The Introductory sermon was preached by Elder Isaac W. West—John 14 ch. 15 v. "If ye love me, keep my commandments." Prayer by Elder David Thompson.

The list of Churches was called over; a majority being represented, proceeded to organize, by the appointment of bro. James Carrell, Moderator—bro. James G. Dickson, Clerk, and bro. Isham Peterson, assistant clerk. Committee of Finance, brethren E. C. Gavin, Henry Moore, and W. Stallings. Of Arrangements, brethren C. C. Oats, F. B. Millard, James Hines, John B. Pollock, and M. C. Blount. Called for visiting ministers and brethren from sister Associations, Elder J. J. Finch appeared as a visiting minister from the Neuse Association, Elder Wm. Robinson from the Advisory Council, also, Elders S. Pipkin, Stephen Senter and David Thompson as Delegates from the Raleigh Associations; all of whom, were most affectionately received and invited to aid us in our deleberations.

Church letters were now called for, (see statistics.) Moved that a committee be appointed to suggest business worthy the attention of this Association—Committee, Elders Battle, Finch, and Fennell.

The Bay Church, and the Richland Chapel (Onslow) petitioned for admittance into this Association, also, Bethel church, Sampson county. Petitions all granted; and the Delegates, after receiving the right hand of fellowship from the Moderator, were invited to sit with us. Moved that the Committee appointed to suggest business worthy the action of this Association, have referred to them the different reports drawn by the committee of last year, "to bring about a unity of church dicipline within this association," and that they select whichever may in their wisdom seem most likely to attain the desired object.

Committee "on spiritual instruction of the colored population," Henry Moore, Stephen Senter, and F. B. Millard.

"On Sabbath Schools," Isham Peterson, J. B. Pollock, and A. J. Battle.

"On Foreign Missions," L. F. Williams and J. J. Finch.

"On Bible Distribution," W. Stallings and George Fennell.

"On the state of religion within our bounds," G. Fennell, A. J. Battle, & L. F. Williams.

Moved, that the Moderator and Clerk give Eld. Peyton Ratley a certificate recognizing him as a regularly Ordained Minister of our faith and order, (inasmuch as he was baptized and regularly ordained as a Freewill Baptist Minister.) This Association are also of opinion, that the baptism of all persons immersed by him (the said Eld. Peyton Ratley,) since he joined our church, to be valid. Moved, that the Association adjourn until to-morrow morning, 9 o'clock. Prayer by Eld. Battle.

Saturday, 9 o'clock.—The Association met according to adjournment—Prayer by Eld. Finch. Bro. Arthur Branch appeared as a delegate from the Raleigh Association, who was affectionately received.

The committee to arrange business for the action of the association, report the following as worthy to be acted on by the association, viz:

1. The propriety of uniting the Goshen and Neuse Association.
2. To fix upon the place for the next meeting of the Association.
3. Report of the committee to prepare rules of decorum for the government of the churches that compose this association.
4. The importance of giving right instruction to our churches upon the doctrines and usages of our denomination.
5. Query from Mt. Holly church.
6. The appointment of an Itinerant Preacher in our bounds.
7. The ordination of our young ministers.
8. Circular letter to the churches that compose this association.
9. Circular letter to corresponding associations.
10. Rules of Decorum for the government of this association.

The church at Mt. Holly sent up the following querry: "Is it proper for Baptist churches in dealing with offenders, to receive testimony (for or against the member dealt with) from other denominations, and also, under some circumstances from the world, when the witness is known to be a person of good moral character?" Answer, It is.

The Committee on Finance report as follows, viz:

In Clerks hand's last year, - - - - - - - - -	$76 11
Deduct for printing Minutes last year, - - - - - - -	23 00
	$53 11
Deduct amt. pd. bro. A. Brown for visiting the Raleigh association as Delegate,	5 00
	$48 00
Contributions this year, - - - - - - - - - - -	64 85
	$112 96
Deduct clerks service, - - - - - - - - - - -	12 50
	$100 46

Contributions sent up for the Baptist State Convention, $17 00

Resolved, That all of our delegates lay before their respective churches the importance of having a Missionary in our bounds the next year, and to solicit their aid to make up a necessary sum to support him.

Resolved, That in the opinion of this association, the cause of Christ would be materially promoted in this section of the State, by uniting the churches between Wilmington and Newbern, extending as far north as the Neuse association reaches, in one strong, well arranged body.

Resolved, That to secure this object, with as little delay as possible, we drop our present name, and that we will hereafter be known and called the *Union Association*.

Resolved, That a committee of three be appointed to draw up regulations for our future government, to be submitted to the next meeting, who shall have the privilege of inviting to their assistance, two persons from the Neuse association.

Resolved, That the Neuse association, and the Council, be invited to unite with us under our present title, and cooperate with us in building up the Redeemer's Kingdom in this end of the State.

Resolved, That a committee of two be appointed to communicate the above to the Neuse Association and Council, and give any further information that may be necessary for the furtherance of the object proposed.

Moved, That the next association be held at the Bay church, Onslow county, commencing on Friday before the first sabbath in October, 1844.

Resolved, That brethren James Carrell, Benj. Oliver, Henry Moore, and A. J. Battle be a committee to employ an Itinerant to labor within the limits of this association.

Resolved, That $50 be appropriated from the association fund for the Itinerancy.

Moved, That the circular letter to the churches that compose this association, be referred to Elders Finch, Battle, and Fennell for examination.

Moved, That bro Dickson write the letter to corresponding associations.

Moved, That bro. Henry Moore go as Delegate to the Raleigh association.

Moved, That brethren Battle, Fennell, Swinson, Benj. Oliver, and John Oliver, go as Committee and Delegates to the Neuse association.

Moved, That brethren Dickson and Carrell go as Committee and Delegates to the Advisory Council.

Moved, That the clerk have 1000 copies of the minutes of this association printed for distribution.

Moved, That the clerk send the funds raised for the use of the Baptist State Convention, to the Treasurer of the convention.

Moved, That brethren Dickson and Fennell go as delegates to the Baptist St... Convention.

Moved, That a collection be now taken up for the use of the Baptist State Convention. Amount of contributions, $9 15.

Resolved, That every member within the bounds of this association, be requested, once in 24 hours to make special prayer to God to continue his blessings, *and send forth more laborers in his harvest, throughout this association!*

Resolved, That the Biblical Recorder (published at Raleigh) is an able advocate of truth, and that the delegates of this association be earnestly requested, to encourage its circulation in their respective churches.

Moved, That Eld. A. J. Battle preach the introductory sermon at our next association, and that Eld. George Fennell be his alternate.

Moved, That Eld's Fennell and Battle, and brethren B. Oliver, J.Carrell, and H. Moore, write a digest from next year's church letters, to be appended to the minutes.

The following sums were pledged for an Itenerant the ensuing year, by the delegates, for their respective churches, viz:

Bear Marsh $10. Kenansville $10, Johnson's M. H. $5, Beaver Dam $5, Concord $10 Island Creek 1, Rowan 5, Beulah 10, Brown's M. H. 5, New Hope 8, Lisbon 5, Red Hill 5, Pleasant Union 5, Lebanon 10, Wells' Chapel 10, Riley's Creek 1, Wilmington 10, Mount Holly 5, Moore's Creek 1, Marshall's M. H. 3, Salem 1, Bethel 5, Bay Church 10, Richland Chapel 5, bro. Finch for Newbern Church 10.—Total, $155 00

CHURCHES.	DELEGATES.	Baptized	Rec. by letter	Rec. by exp.	Dis. by letter	Restored	Excluded	Died	Total	Funds $	Funds C.
Bear Marsh	H. Moore, D. Glisson, J. Lottin	31		3			1	1	155	5	10
Kenansville	D. C. Moore*, G. Sloan, J. Carrell	37	2		1		2		59	4	00
Johnson's M. H.	I. West, R. Best, J. Blanchard	62	14		1			2	142	2	50
Beaver Dam	W. Rich*, L. G. Bass, J. D. Carrell	28	4	2	1	1	2		76	3	00
Concord	W.Stallings, W.Swinson, Z.Williams	92	6		3				161	4	25
Island Creek	W. Chasten, H. Murry*, J. Carvener	31				1	1	2	71	1	25
Rowan	O. Williams, J. L. Boykin, E. Peterson	35	1	10	4		3	2	110	2	55
Beulah	E. C. Gavin, J. Hines, F. B. Millard	3	1	4	5		1	1	80	3	00
Brown's M. H.	A. Brown, Hardy Stephens	14	1					1	58	1	50
New Hope	D. Chesnut, W. Wilson, H. E. Smith	64	3		10	1			88	3	10
Lisbon	P. Ratley, O. Anders*, R. Carrell	63	1	3			2		148	6	65
Red Hill	D. Mathis - - - - -	6							23	1	25
Pleasant Union	W. McKenzie, E. Fisher, A. Faircloth	20	3	5			2	1	80	1	50
Lebanon	G.Fennell, O.Alderman, P. Stringfield	28	2		1		1	1	65	2	25
Wells' Chapel	L. Highsmith, J. Blanton, D. Wells*	115	2		55	1	2	2	175	5	00
Riley's Creek	J. L. Warren*, J. Elwell, D. George*	14							27		50
Wilmington	A. J. Battle, I. Peterson, E. Peterson	14	5	3			7		192	3	25
Bethlehem	Not represented.										
Mt. Holly	L. Carrell, L. Croom*, J. C. Register*	12				3			42	2	00
Moore's Creek	E. D. Walker, J. Herring, T. Rooks	7	1	8	3	1	4	1	192	5	25
Marshall's M. H.	G. W. Marshall, J. M. Flinn*	27	2				2		48	2	50
Salem	H. Bennett, W. Underwood	6					1		68	1	00
Bethel	G. Newton, W. Fryer, A. Alderman	41	10	1	6				79	2	25
Bay Church	J.Pollock, W.Thompson,* H.Williams								35	2	00
Richland Chapel	W. A. J. Pollock								14	1	00

*Absent. NOTE.—The church at Lebanon sent $7 for B. S. Convention.
" Wells' Chapel 10 " "

2186

POST OFFICES OF THE CHURCHES.

Bear Marsh	Bear Branch	Duplin co.	Lebanon	Harrell's store	New Hanover.
Kenansville	Kenansville	"	W. Chapel	"	"
Johnsons M. H.	"	"	Riley's Cr.	L. Cr. bridge	"
Concord	"	"	Wilmington	Wilmington	"
Island Creek	Hallsville	"	Mt. Holly	S. Washington	"
Rowan	Clinton	Sampson "	Moore's Cr.	L. Cr. bridge	"
Beulah	"	"	Marshall's		
Brown's M. H.	"	"	M. H.	Westbrooks	Bladen co.
New Hope	"	"	Salem	Owensville	Sampson, co.
Lisbon	Lisbon	"	Bethel	Harrell' store	New Hanover.
Red Hill	Taylor's Br.	"	Bay Church	Sneeds Ferry	Onslow co.
Pleasant Union	Owensville	"	R. Chapel	Richlands	"

TIME OF MEETING'S.

CHURCHES.	REGULAR MEETINGS	QUARTERLY MEETINGS.
Bear Marsh,	3d Sat. & Sun., each month,	Feb., May, August, Nov'r.,
Kenansville,	2d " " " "	" " " "
Johnson's M. H.,	1st " " " "	" " " "
Beaver Dam,	4th " " " "	Jan., April, July Oct.,
Concord,	3d " " " "	Feb., May, August, Nov'r.,
Island Creek,	1st " " " "	March, June, Sept., Dec.
Rowan,	1st " " " "	Feb., May, August, Nov'r.,
Beulah,	1st " " " "	March, June, Sept. Dec.,
Brown's M. H.	4th " " " "	Jan., April, July, Oct.,
New Hope,	2d " " " "	Feb., May, August, Nov'r.,
Lisbon,	1st " " " "	" " " "
Red Hill,	2d " " " "	" " " "
Pleasant Union,	4th Sabbath, every 2 months,	Not known.
Lebanon,	3d Sat. & Sun., each month,	Jan. April, July, October
Well's Chapel,	2d " " " "	" " " "
Riley's Creek,	1st " " " "	March, June, Sept., Dec.,
Wilmington,	Every Sabbath.	Not known.
Bethlehem,	Not known.	" "
Mt. Holly.	3d Sat. & Sun., each month,	Feb , May, August, Nov'r.,
Moore's Creek,	4th " " " "	March, June, Sept., Dec.,
Marshall's M. H.,	Not known.	Not Known.
Salem,	1st Sat. & Sun., each month,	March, June, Sept., Dec.,
Bethel,	Not known.	Not known.
Bay Church,	" "	" "
Richland Chapel,	" "	" "

The Goshen Association, to her Sisters, the Raleigh and Neuse Associations, sendeth Christian Salutations:

Dear Brethren:—

Through the mercy of God, we have again been permitted to assemble ourselves in an associated capacity.

From data, furnished by the letters from the different churches, it appears that the Lord has done much during the past year, and that the glorious work is still progressing. Seven hundred and fifty precious souls have been brought to see the error of their ways;

and have followed the example of their Lord and Master, by being immersed. Our Ministers have labored faithfully and indefatigably during the past year; nevertheless, some of our churches have not had the ministerial aid that their situations so much needed, owing to a deficiency in the number of our Ministers; with a view to supply said deficiency, (at least partially) we have determined to employ an Itenerant to labor in our bounds the present year.

By our minutes you will see a series of resolutions, proposing to change our Associational name; provided the Neuse Association and Advisory Council will unite with us.—We have delegated the following brethren to visit you at your next session, viz: brother Henry Moore, to the Raleigh; and Elders Battle, Fennell, Swinson. and brethren John Oliver and Benjamin Oliver to the Neuse Association.

JAMES G. DICKSON, *Clerk.* JAMES CARRELL, *Moderator.*

REPORT ON SABBATH SCHOOLS.

From the youth of our country, must the Church of Christ receive its accessions to perpetuate its existence on earth. How important then, that these youths be prepared by proper training for the immense obligations devolving upon them, when they shall fill the stations now occupied by the members of our churches.

Where can they receive such training, so well as in a well conducted Sabbath school; for such are now justly regarded as nurseries for the church. Here our children are kept from those evil associations into which too many are drawn on the sabbath, to the profanation of that Holy day. Here they learn to fear the name of their God, learn to keep the sabbath day holy, become acquainted with the truths of the Bible, and grow up in the nurture and admonitions of the Lord. Those members of our churches who have enjoyed the privilege of attending a sabbath school, are much better informed upon all the duties of religion, are generally more active in promoting the welfare of the church to which they belong, and more benovolent in sustaining missionary operations at home and abroad. Your committee regard it as a matter greatly to be desired, that every church in our association should have a sabbath school, which should be attended every sabbath by all the members of the church, as far as practicable, who should become either teachers or students. Many of our churches in the North and South adopt this plan, and form themselves into bible classes, selecting some one member, competent to give instruction, to conduct the recitations, and spend the greater part of the sabbath in learning the word of God. Children brought up under such management prove a blessing to their parents, a blessing to their country, and a blessing to their church. We would therefore recommend the following resolution:—Resolved, That this Assoc ation recommend to all the churches composing this body, the formation of a sabbath school in each church, and that as many of the members of each church give their attention and assistance, as can with convenience to themselves and families. I. PETERSON, *Chairman.*

REPORT ON FOREIGN MISSIONS.

The committee, to whom was referred the subject of Foreign Missions, have discharged the duty assigned them as far as their limited time would allow. The subject of Foreign Missions is one of thrilling interest, whether we look at what has been accomplished or what is still needed to be done. At least two-thirds of the human race are in a state of spiritual ignorance, superstition and death; and it is not going too far to say, that of those who are nominally christians, one third have the form without the power of Godliness; which leaves but a small minority of the world's inhabitants, comparitively, who are the subjects of pure religion. Of those who are living without God and without hope in the world, the far larger portion are without the word of life, the preaching of the gospel, and the religious means and privileges with which we are favored. The question for each of us to consider, is, what is our duty to those lost benighted souls; that they are lost no one can question, who receives the Apostle's argument in the 10th chapter of the epistle to the Romans. "Whosoever shall call on the name of the Lord shall be saved;

then shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent." If such be the state and necessity of their case, what is our duty respecting them? Most assuredly it is to do what we can to send them the word of life. If we are bound to help our fellow mortals in distress by every principle of humanity and religion, certainly we are bound to assist those whose necessities involve the loss of the soul; and if we are bound to do what God has commanded, which no christian surely will deny, we are bound to do our part for the salvation of the heathen, for the great commission given by Christ to his church, was, "Go into all the world and preach the gospel to every creature." For ages the christian church slumbered over this duty, and even now, many members have not their eyes open to see the solemn obligations resting upon them concerning it. But a spirit of awakening has commenced, plans have been adopted to concentrate our efforts, numbers have gone to heathen shores to proclaim the gospel, hundreds have there felt the healing power of redeeming grace; churches have been established, and the scriptures translated faithfully into many dialects spoken by the heathen. An American Pastor has recently given up his charge to spend his remaining days in laboring among the hearhen. It is not the privilege or duty of every one to make this sacrifice, as every one is not qualified for this service; but if others make the sacrifice to go and toil there, ought we not to make some sacrifice to sustain them. Does not the same law and the same spirit which make it duty in them to go, make it equally our duty to provide the means to carry out their plans, and sustain them while toiling for the perishing. The calls of our Foreign Mission Board were never more urgent; the pressure of the times, and other circumstances, have greatly curtailed their resources within the last few years, and unless the churches throughout our land, furnish the means more liberally and systematically than they have of late, well laid plans must fail, missionaries will have to be recalled, and the press must cease to issue the word of life for the want of ability to proceed. Let us, individually, ask our hearts in a posture of prayer, before God, shall our parsimony or indifference contribute to a result like this? We close by offering for your adoption the following resolutions:

Resolved, That the ministers of this association be requested to preach occasionally on the subject of this report to their respective congregations, that they may be instructed respecting the necessities of the heathen and the duty of all to labor for the spread of the gospel.

Resolved, That our ministers and leading members make an effort to circulate the memoir of Mrs. Judson and other publications, which are calculated to shed light upon the subject of Foreign Missions. All of which is respectfully submitted.

J. J. FINCH, *Chairman*.

The Committee on Bible Distribution, regret that they have not had time to give the subject that consideration which it so richly deserves; and can only say in general terms, from the best information they have obtained, that the work of translating, printing and distributing the scriptures has progressed, and is still progressing in a manner to cheer the hearts of christians; supplies have been made and aid furnished to the destitute in our country and in foreign lands, so that many, who but a few years ago were in gross darkness, destitute of the lamp of life, are now rejoicing in the hope of life and immortality beyond the grave brought to light through the ever blessed gospel. The embarrasssments of the times, and the extreme scarcity of money, has during the past year, prevented the board from sending out as many agents into the field as they would have done, lest they should be thought unduely hindering other benevolent enterprizes of a kindred character. The entire receipts of the year have amounted to only $20,680 34, of which $7,471 39 was collected by agents. Amount of sales of bibles and testaments $2,200, and the remainder, amounting to about $11,000, has flowed from the contributions of auxiliaries or churches or individuals unsolicited. The last annual report of the English Baptist Missionary Society, contains some interesting and valuable tables, present-

ing at a single glance, the amount accomplished by our brethren in the last forty years in translating and publishing the sacred scriptures. The fact is thus established, that half a million of volumnes of God's holy word, have been sent forth in forty different languages, spoken by a majority of the whole human race. How noble this work! and with grateful emotions American Baptists have occasion to thank God, that they have been permitted to enter into their labors and assist in reaping this ripened harvest.

But notwithstanding much has been done in this branch of christian benevolence, there remains a great deal yet to be done, there are thousands upon thousands of human beings who are yet destitute of the word of God, which alone can make souls wise unto salvation. Your committee would therefore, in closing this short and imperfect report, propose the same resolution that was adopted last year, viz:

Resolved, That the circulation of the sacred scriptures both at home and abroad, demands increased sacrifices on the part of christians, that knows no cessation, and we would add, until the whole human family is supplied with the bible.

Respectfully submitted, GEORGE FENNELL, *Chairman.*

The Committee, to whom was referred the state of religion within our bounds, beg leave to submit the following report:

We have much cause of gratitude to the Great Head of the Church, for what He has done within the limits of our Association this year. The cheering intelligence has been received from most of the churches, that they have enjoyed refreshing seasons of grace divine. No less than 750 precious souls have been added to the churches within our Association by baptism, and the good work is still going on; most of the churches seem to have waked up to a sense of their duty, and no doubt but the precious revivals with which they have been blessed, have been in answer to the prayers of God's people, together with the faithful preaching of the word. Anti-effortism, as remarked in one of the church letters, has the seeds of dissolution within itself, and in all probability, will soon die a natural death. Two churches have been lately organized in the very midst of this kind of opposition, and admitted as members of our body—may the Lord bless them and give them grace to do their duty, and that a little *one* may become a *thousand.* There is still a great deficiency however, of ministerial labor, the harvest is plenteous but the laborers are few. Brethren pray to the Lord to send forth more laborers in His harvest; and not only pray, but afford the needful aid—loose the hands of those already in the field, and endeavor to secure the services of others, by holding out to them proper inducements, by administering to their temporal wants, and by seeking out and encouraging those likely to be useful in their Master's vineyard. What has been accomplished, but only shows more clearly what is needed to be done. All of our destitute churches ought to be supplied with regular Pastoral service, that the ordinances of the church may be regularly administered, as well as the gospel preached. To secure this important arrangement more liberality is needed to support the ministry, to bring preachers within our bounds to supply the destitution. There are many places where there are no churches, but where the people are anxious to hear preaching, and often put for the Macedonian cry "Come over and help us," but we have no one to send. Our churches should feel themselves called on, to raise a fund to sustain at least one Minister, to preach to all those destitute churches and places within our bounds. A faithful Missionary would now, under the blessing of God, do much good in this way, by building up the waste places of Zion, and causing the wilderness to bloom and blossom as the rose. There is great need that our churches should be better informed upon the principles and practices of our denomination, and if possible, we ought to adopt some method by which this important service shall be rendered.

There is lacking, it is to be feared, a greater attention to family religion, that is, the regular conducting of worship in our families, and familiar conversation upon experimental and practical religion.

Your Committee, for want of time, must close this report, but with a consciousness of failing to do justice to its great importance. G. FENNELL, *Chairman.*

The Committee, on Rules of Decorum, report as follows:

1st. We will hold at least four conference meetings in a year, for the transaction of business, also special meetings whenever requisite.

2d. The names of members shall be called at every regular meeting, and there shall be due notice taken of the absence of those who discover a disposition to absent themselves.

3d. At every conference, the pastor, in right of his office, shall preside as Moderator, and in case of absence the conference shall appoint a Moderator pro tem., who shall open conference by devotional exercises or call on some other brother to do it for him.

4th. The clerk shall keep a church book in which all the proceedings of the conference shall be faithfully transcribed, and at every regular meeting the minutes of the preceding meeting shall be read, immediately after the names of members are called.

5th. An invitation shall be given to brethren of our faith and order to sit with us in conference, who shall enjoy all the privileges of the meeting except that of voting.

6th. A door shall be opened for reception of members, and in every instance, receiving to followship shall be by unanimous vote.

7th. Every subject for the consideration of conference, shall be introduced by a motion, which when seconded, shall be debateable and acted upon, unless withdrawn by the mover with the consent of the second.

8th. Every speaker shall rise and address the Moderator by the appellation of brother, and shall confine his remarks to the subject under debate, and shall not be allowed to speak more than twice on one subject, except by permission from the Moderator.

9th. No member shall withdraw from the conference without permission from the Moderator.

10th. It shall be required, that in matters of difference between members, before complaint is made to the church, the aggrieved party shall have duly attended to the instructions of our Lord, Mat. 18th ch. 16, 17, and 18th verses, and all public offences, or such as operate against the peace of the church, shall be the subject of discipline.

11th. All questions submitted to the conference shall be decided by a majority of votes, except receiving members to fellowship—and any question may be reconsidered upon the motion of one who voted in the affirmative.

12th. The Moderator shall propound all questions for vote, shall keep the speakers to the subject under debate, may express his own views after others are done speaking, and see that these rules are faithfully observed.

13th. These rules of Decorum may be altered or amended by a vote of two-thirds of the whole church. A. J. BATTLE, *Chairman.*

Resolved. That this Association recommend the adoption of the foregoing rules, to all the churches that compose this body.

Circular Letter of the Goshen Association to the Churches.

Dear Brethren—The age in which we live may be styled an age of inquiry and research. The most potent, and insiduous engines are being made to bear upon the sacred oracles of eternal truth, to strip christianity of her simple attire, and to throw around her the imposing pageantry of the man of sin, who claims the right to control the person as well as the conscience of man. And as the great contest between truth and error will ultimately come to an issue; and as the right of conscience and the freedom of man hangs upon the decision of this mighty conflict, the position which we (the Baptists) occupy in regard thereto, cannot be too clearly or too early defined. For this cause we lay before you in as condensed a form as possible, the views and peculiarities of the Baptists.

The origin of Baptist sentiments is coeval with the origin of the New Testament itself, and, the origin of the people called Baptists, with that of the deciples of the Redeemer. The name of every sect has taken its rise from its founder, or from its most distinguished characteristics, and has been either assumed by its friends as a title of honor, or has been imposed upon it by its enemies as a term of reproach. For these reasons the christian religion itself received the various titles which were at first given to it, and for these rea-

sons the harbinger of the Messiah himself received the title of Baptist. If there had been other individuals among the Jews who pursued the same course, it is plain that there could be no propriety in giving him that title; for there must have been something to make it strongly marked and distinctive, before it would have been assumed as a name.—That name still exists, and a people holding the views and entertaining the peculiarities which have ever distinguished the then Baptists from every other sect, can easily be traced from the times of the Apostles down to the present day. Who then, is that people? answer, they are the present order of Baptists. Their peculiarities have stood as interposing barriers to shield truth from the shafts of error for many centuries, And while the New Testament remains, they never can be demolished. We turn your attention to the proofs, that a people, consonant with the present order of Baptists, have existed from the introduction of christianity down to the present moment of time.

Geisler, a learned German historian, says of the primitive christians "that they were independent bodies, that their Elders were of equal rank." Mosheim says "all of the churches in those primitive times, were independent bodies, or none of them subject to the jurisdiction of any other. The assembled people elected their own rulers or teachers, or by their own authoritative consent received them when nominated to them." In a word, the people did every thing which is proper for those in whom the Supreme power of the community is vested. The most valuable of the German historians, among whom, Neander, for his extent of research and candor of expressing himself, is by no means to be reckoned least—all uniformly give the same testimony of the independence of each particular church, the equality of their distinctive officers, and are equally explicit and full in declaring their baptism to be immersion, and believers to be the only subjects of it. From these facts it is evident, that if there never had been any innovation upon apostolic usages, the whole religious world would now be found in the most perfect accordance with the present order of that people who are called Baptists. The gradual extention of the church, the concentrations which were made in large towns and cities, and the influence of their wealth and talent, furnish as early as the second century, instances of extending the authority of one church over another, and enlarging the power of the Bishops and Elders. This was an innovation which, though attended by the most fearful consequences in the purity of the church, was brought in by silent and imperceptible degrees, and at first gave no alarm. Another innovation which has proved no less fearful in its consequences as it respects the ordinance of baptism, upon the purity of the church, was introduced about the close of the fourth century. Robinson affirms that "all this time there were Baptist churches through all the fathers of the first four ages down to Jerome were of Greece, Syria, and Africa, and though they gave great numbers of histories of the baptism of adults, yet there is not one account of the baptism of a child till the year three hundred and seventy, when Galates, the dying son of the Arian Emperor, Valens, was baptised by order of the monarch, who swore he would not be contradicted." [See Robinson on babtism.] When Novatian, in the year two hundred and fifty one, was ordained to the pastoral office of a church in the city of Rome, no fellowship was maintained with the catholic party. This high stand, taken at so early a period of the church, fosters irresistibly, the conclusion on our minds, that no fellowship was entertained for innovations upon the church of Christ by her children at any age of the world. An adherence to the simple doctrines of the New Testament may be traced from the introduction of christianity to the Novatians, and afterwards the Donatists, the Luciferians and the Aerians, who spread from Asia Minor to Europe, throughout France, Macedon, Epirus, Belgaria, Sicily, Lombardy, Milan, and other places in Europe, down to the time when the Waldenses were found in the five valleys of Piedmont. And again, this view may be extended to the Lollards or Wicklifites of Germany and England, the Buengarians of France the Petrobressians of Italy and Flanders, the Arnoldists of Brescia, and even down to the reformation of Luther. Candor compells us to admit that some faults may be alleged against their defenders of the faith; yet, when we consider the circumstances under which they acted, overshadowed as they were by the dark night of papacy, and the corruptions of

the man of sin, we find more to awaken our astonishment and admiration for the purity of their Lves, their intelligence and good moral character, than to censure for their errors.—It is an easy matter to recognize the principles of the reformation in the sixteenth century among the missnamed heretics.

Rienerius says, "of all sects which have been or now exists, none are more injurious to the church (i. e. the church of Rome, for Reinerius was an inquisitor:) for three reasons, 1st, because it is so ancient, some own their existence from the time of Pope Sylvester, others from the very time of the Apostles; 2d, because it is so universal, there is scarcely a country into which this sect have not crept: and 3d, because all other heretics excite horror by their blasphemies against God, but these have a great appearance of piety, as they live justly before men, believe all things rightly concerning God, confess all the articles contained in the creed—only, they hate and revile the church of Rome in their accusations—are easily believed by the people." These people existed in every age of christianity and in almost every country, their name being varied according to their leaders or the caprices and virulence of their enemies, and their own peculiarities of doctrine. They always rejected the pageantry and traditions of the Romish church, such legends as extreme unction, holy water, &c., and greatest of all, her right to change the ordinance of baptism. They condemned whatever was sinful in the people as well as the clergy.—They maintain that the sacrament of the Church of Christ, all but too, namely, Baptism and the Lord s Supper. "We consider," say they, "the sacraments as signs of holy things or as the visible emblems of invisible blessings." "Believers are to use these symbols when it can be done, notwithstanding which, we maintain that believers may be saved without these signs,when they have neither place nor opportunity to observe them." They translated the Old and New Testaments in the vulgar tongues, and maintained that they were the "only source of faith and religion. Rienerius says, "I know a rustic who recited the book of Job word for word, and many who perfectly knew the New Testament." They held that none were followers of the Apostles but those who imitated their manner of life. They all vehemently opposed infant baptism, viz: the Catharists, the Buenjariens, the Arnoldists, Petrobrusians, the Henricians, and the earlier Waldenses as far as history testifies down to their confessions of faith A. D. 1655. They taught their families and those with whom they had to do, the principles of the sacred scriptures; alleging that they were the only rule of faith and practice. The inquisitor Rienerius, says "they also affirm that no man ought to be forced in matters of faith." The Baptists of the present day do still contend for this very prineiple, the right of conscience in matters of religion. The term Baptist, came into general use about the beginning of the sixteenth century, in Germany; and was held in contradistinction to the Ana-Baptists, who, it is thought, in addition to their other gross errors, were sprinklers, and to the established or Romish church, who were Pedobaptists. This people, at a very early period afterwards, were found in considerable numbers in England, Wales, Scotland, Holland, and in Ireland, and are now found in almost every part of the known world, and are extending their already great numbers in our own and every other country. This people we are compelled to take as the standard of Orthodoxy. This brings us up to the time of Roger Williams—when there were Baptists in England and in other countries in Europe, and who was compelled to seek an asylum in our own beloved land, on account of the intollerant disposition of the Bishops of his native country. The light which glowed in the soul of that truly great and good man, has shed a beam of light upon the world which can never go out. The embodying of the principles held by that distinguished man in 1836, gave rise to a code of laws, in which, says that distinguished jurist, judge Story, "we read for the first time since christianity ascended the throne of the Cæsars, the declaration, that conscience should be free, and that man should not be punished for worshiping God in the way they were persuaded, he required." The first Baptish church in the United States was established in New Hampshire, A. D. 1635. The second at Providence, R. I., in the year 1638—at a time, says Bancroft, "when Germany was the battle-field of all Europe in the implicable wars of religion, when even Holland was bleed-

ing with the anger of vengeful factions; when France was to go through the fearful struggle of bigotry, when England was gasping under the despotism of intollerance; more than forty years before William Penn became an American proprietary. Roger Williams asserted the great doctrine of intellectual liberty; in the year 1635 or '6, he asserted in the general court of Massachusetts, "that the civil power has no jurisdiction over the conscience." For the defence of this principle, he would have been transported to England, if he had not fled and left his flock and sought shelter among the Indians. He was the first person in modern christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton the precursor and superior of Jeremy Taylor. For Taylor limited his toleration to a few sects—but the philanthropy of Williams compassed the earth. He would permit persecution of no opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by the terrors of penal statutes. The freedom of conscience, the Baptists have not so much inherited from Roger Williams, though she acknowledges him as one of the honored apostles of her sentiments; yet she claims the inheritance from our holy religion and the authority of him who brought light and immortality into the world; consequently, she alone has never kindled the fires of persecution around those who differed with her in opinion; her hands are free from the blood of men.

1. The principles as ever held by the Baptists are now stamped upon the institutions of our country and are beginning to be felt by the governments of the old world. So deeply are these principles interwoven in the associations of the American people they can never be erased; and, like the image of Phidias on the shield of Minerva, to obliterate one is to destroy the other.

2. The Baptists hold with the primitive christains, that there are no priviledged order of men in the church, that a pastor is never more than a pastor, whether he administers to a public flock or to one more numerous, and that his authority can never be increased, that there are but two distinctive offices in the church which are expressed differently by titles of Elders, or Bishops and Deacons. Also, that each individual church or community of christians is an independent body, and that no such body or associations of such orders has any authority upon any other. Influences which are received by them, or are exerted by them upon others, depend for their authority upon the nature of truth itself and the principles of our nature, and not upon any right of dictation, as all ministers are of an equal authority, so also are all the churches.

3. The Baptists have ever held, that the Bible alone, is the rule of faith and practice for christians; and that it is so complete and perfect in this respect, as to reject all traditions and precedents, and that it has been given entirely by divine inspiration. The Baptists have ever held that it is their duty to preserve this volume in whatever language of man it may be published, entirely unaltered in the nature; and so far as possible in the fullness and exactness of the expression of its doctrines, and that an attempt to vary or conceal them is a high-handed and impious sacrelege. And this, it may be remarked is a sentiment which they hold too much in contradistinction from all other christian sects, as recent transactions have so plainly interdicted, [see acts of A. B. S.] The Baptists have ever held that the Bible is a boon which belongs to all mankind, and that all are equally entitled to its benefits; and that no class or distinction of men have a right to monopolize or engross it to themselves, to determine the field of its distribution or influence, or to prescribe the limits or nature of its interpretations. To withhold it in their estimation from the most illiterate, is the part, not of christians, but the man of sin.

4. The Baptists have ever held that the world is dependent on the truths of the bible for salvation, and consequently, that it was their duty to give it to all nations, and to publish the gospel to every creature under heaven. The Baptists have ever been a missionary people.

5. The Baptists have ever regarded the ministry as the great means of success in propagating the gospel, and as such they have regarded them as worthy of a competent support—"The ox that treadeth out the corn should not be muzzled." They have never

acknowledged, however, any right on the part of the ministry to impose rules or regulations upon them, or to make any demands which they themselves have not voluntarily instituted. They have ever regarded themselves under the scriptures as the authority, and the ministry their servants; acting, however, without any compulsion

6. The Baptists have ever held with more or less strictness those doctrines called Calvinistic. It cannot be maintained however, that there is now a perfect uniformity in this respect. It may however, be said that among their prominent divines these doctrines are taught, with only such modifications as the learning of ages, and the more thorough and extended acquaintance with the philology of the scriptures, and their drift of doctrine have suggested. The sovereignty of God, election by grace, the final perseverance of every true believer, are doctrines which they have ever held sacred; also, that man is free to act and to choose in every matter of faith and duty; and as such, God will call him to a strict account at the day of judgment; and that such a moral freedom and responsibility is perfectly consistent with all the purposes and the influences which God has formed and exerted upon man.

7. The Baptists have ever held that the Savior instituted two ordinances, and only two; and that they are of such a nature, both in respect to their design and form, as to require on the part of all christians an exact and specific observance. That they should be instituted by the Saviour as specific rites and yet be destitute of form, they believe to be an absurdity. For maintaining this position, they have drawn down upon themselves the opposition of all other christian sects. The two ordinances of the church are Baptism and the Lord's supper. The denomination hold that the supper is an institution which belongs exclusively to the organized church, and its design is to show forth the Lords death till he come—and is perverted when administered to any who have not been Baptised unto the likeness of the Savior's death.

They believe that Baptism also is an ordinance which belongs to the organized church, and as a symbol it represents death to the world and to sin, and a resurrection to newness of life: and that it is the immersion of a believer in water, in the likeness of Christ's death and resurrection in the name of the holy trinity. In this they find themselves fully sustained by the Scriptures, by the uniform practice of the Apostolic Church as it has yet been ascertained by the uniform practice of the whole church for a number of the first ages, and in its being immersion by the practice of the whole church down to the 15th or 16th century; in its being the immersion of believers only by the practice of a great part of the christian world down to the present time; and in reference to the Greek church, she has practised immersion and nothing but immersion for baptism in all ages—and to whose language especially the word which expresses the form of the rite originally belonged.

Dear Brethren we cannot say less, but might have said a great deal more upon this subject—cultivate a spirit of love and good will to all men—and the very God of peace will be with you—when a few more suns have passed over us we shall be done with all of earthly good, and pass away as all our fathers have done to return no more. And as we journey on let us bear each others burthens, and so fulfil the law of Christ.

Moved, that the thanks of this association be tendered to the inhabitants of this neighborhood for their kindness and hospitality to us during our session.

Elder George Fennell, closed the exercises of the association by a very feeling exhortation, concert and prayer.

JAMES CARRELL, *Moderator.*

JAMES G. DICKSON, *Clerk.*

On Sunday, Elder Robeson preached from Luke 10th chapter, 25th verse.

"	Fineh	"	"	John 17th	"	9th	"
"	Battle	"	"	1st Corinths 9th	"	13th and 14th v.	
"	Fennell	"	"	Philip 3d	"	2 last verses.	

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